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AND EXPOSITOR OF PROPHECY.

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WHOLE NO. 37.

SECOND COMING OF CHRIST.

EVIDENCE FROM SCRIPTURE AND HISTORY OF THE SECOND COMING OF CHRIST ABOUT THE YEAR 1843, AND OF HIS PERSONAL REIGN OF 1000 YEARS, FIRST PUBLISHED IN 1833. BY WM. MILLER.

CHAPTER V.

Exposition of the twelfth chapter of Revelation.

Continued from last Number.

I shall endeavor to give a short explanation of the 12th chapter of Revelation, because in this chapter we have a short prophetic history of the church from its earliest age down to the coming of Christ. Under the figure of a woman, Rev. 12: 1, "And there appeared a great wonder in heaven;" John saw this wonderful sight, in the government of God with his people, which I consider is what we are to understand by *heaven*, or the circle in which the church moves. "A woman clothed with the sun,"—the church adorned in gospel light; as the natural sun gives the world light, so does the gospel of Jesus Christ the church.—"And the moon under her feet," the ceremonial law, on which the Jewish church walked, which was typical of good things to come: like the moon shining with a borrowed light, and liable to change, or pass out of sight, when the sun or antitype should arise. "And upon her head a crown of twelve stars;"—built upon the twelve patriarchs, &c. Eph. 2: 20. Like stars, they are smaller lights, in the government of God. "And she being with child," having the promise "that the seed of the woman should bruise the serpent's head," "cried, travailling in birth," denoting prayer in faith, "and pained to be delivered"—that is, anxiously looking for the promised Messiah, Matt. 13: 17, when she expected deliverance from sin, and all her foes.

"And there appeared another wonder in heaven," another sight or view in God's government of the world; "and behold a great red dragon," either pagan Rome, or Daniel's fourth kingdom, *red* signifying his bloody, persecuting reign; "having seven heads," seven forms of government; "and ten horns," ten kings; "and seven crowns upon his head," the seven different executive offices under the seven forms of government. "And his tail drew the third part of the stars of heaven, and did cast them to the earth:" The Jewish government was composed of three different offices, viz. Kings, High Priests and Sanhedrim, or Seventy Elders. These, in prophetic language, are called *stars*. One of these offices, *to wit*, that of kings, was taken from the Jews; and cast to the *earth*, that is, Roman government. "And the dragon stood before the woman which was ready to be delivered." The Romans had reigned over the Jews a long time previous to the birth of Christ, and therefore was prepared, "for to devour her child as soon as it was born," which was fulfilled in Herod, see Matt. 2: 13, he being placed upon the Jewish throne by the Roman power. "And she brought forth a man child," Jesus Christ, born of a virgin, typifying the church, Isaiah 9: 6 & 7; "who was to rule all nations with a rod of iron:"—denoting the power of Christ to break in pieces and subdue all the kingdoms of the

earth. Psalm 2: 9, Rev. 19: 15. "And her child was caught up unto God and to his throne." Christ has ascended up on high and led captivity captive. See John 6: 62. Eph. 4: 8—10.

"And the woman fled into the wilderness, where she hath a place prepared of God," that is, the church fled from the Roman Government, called the great city, that reigns over the nations of the earth. The church seems to have become weary of the protection she had long sought in the civil governments of the *earth*, (first the Romans, 150 years B. C.; second, the Roman emperors under Constantine, &c.) and therefore fled, and for about 6 or 700 years, we know but very little about her. But God took care "that they should feed her there a thousand and two hundred and threescore days," which is 1260 years, from A. D. 538 until 1798, during which time, the true church, or those who believed in Jesus Christ, and would not bow down and worship Papacy, were not permitted any civil rights, under any of the governments composing the Roman kingdom. But during the whole time she had her teachers and pastors, who did in a great measure feed the flock with the sincere milk of the word.

"And there was war in heaven." After the prophet John, in the preceding verses, gave us a short history of the church under the figure of the *woman*, he in this verse goes back to give us a history of the *dragon*, or Roman kingdom, and begins in Christ's and the Apostles' days. "Michael and his angels fought,"—Christ and his disciples; see Matt. 10: 34, Luke 12: 51; "against the dragon," against principalities and powers, &c.—"and the dragon fought and his angels," Rome Pagan and his followers. "And prevailed not: neither was there place found any more in heaven." Rome could not prevail against the kingdom of Christ, for it was not like the Jewish kingdom. In that, Pagan Rome found an easy access, because the manner of worship was something similar; but under the gospel kingdom, the manner of Pagan and Christian worship was totally different; therefore no place was found for them in this new government of God. "And the great dragon was cast out," that is, was cast out from having any power in the new or gospel kingdom. See John 12: 31. "Now is the prince of this world cast out." "That old Serpent." Rome Pagan is compared to a serpent because he deceives; "called the devil" because he devours; "and Satan," because he claims the government of the whole world; "which deceiveth the whole world: he was cast out into the earth and his angels were cast out with him." This was literally fulfilled when Christ cut off the unbelieving Jews; when he said "now is your house left desolate."

"And I heard a loud voice saying in heaven," many voices in the government of God, "Now is come salvation and strength and the kingdom of our God, and the power of his Christ." This was fulfilled in the Apostolic day, and the day of Pentecost. "For the accuser of our brethren is cast down, which accused them before our God night and day." Rome had been the means of drawing off many of the Jews into idolatry

and witchcraft, and this brought them to be accused before God day and night, by making them to sin, and bringing upon them the heavy judgments of God. John 12: 31. Also by charging upon Christians all manner of crimes. See Mosheim, 1st and 2d century. "And they overcame him by the blood of the Lamb," that is, the believers in Christ were conquerors by the atonement of Christ; "and by their word of the testimony," preaching of the Apostles;—"and they loved not their lives unto the death," suffered martyrdom. "Therefore rejoice ye heavens, and ye that dwell in them." It is a matter of joy to those who dwell in the circle of God's people, for they are called the salt of the earth; and among those nations where the laws of God's government, with his people, are respected, and copied after in their civil code, and the rights of men are preserved; and the church and those who dwell among them, have great reason to rejoice and be thankful. "Wo to the inhabitants of the earth,"—those who live in, or under the Roman government; "and of the sea;"—France, or the principal kingdom among the ten, composing the Roman power. "For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Devil means destroyer, and the three woes and seven last plagues were all to be sent upon the earth and sea, and denote wars, and persecutions; and this spirit would be the prevailing spirit of the Roman kingdom, until time should end, and all kingdoms be destroyed except the kingdom of Christ.

"And when the dragon saw that he was cast unto the earth,"—when the Roman government saw they could have no control in the things of Christ's kingdom, he hated the church and the doctrine that taught that Christ's kingdom was not of this world, and he "persecuted the woman that brought forth the man child," which is the church that brought forth Christ. "And to the woman was given two wings of a great eagle," by which we may understand that God provided means between the Arian and Papal controversy, for the true church to fly out of sight. 'This is the falling away spoken of by Paul, 2d Thess. 2: 3, and here is the beginning of the church in the wilderness. As the Jews, God's ancient people, were driven from Egypt by the heavy burdens of their masters, so were the people of God in the church among the Gentiles, driven from the kingdom of Rome, by the hard task laid upon them by the Arian doctrine on the one hand, and the Papacy on the other. "That she might fly into the wilderness, into her place," that is, a separation from the world, Rev. 18: 4; "where she is nourished for a time, and times, and half a time," encouraged by the word and spirit of God 1260 years, "from the face of the serpent," from before Papal Rome.

"And the serpent cast out of his mouth water, as a flood after the woman." Water in prophecy, means people. Rev. 17: 15. Being "cast out of his mouth" denotes command; therefore I understand this prophecy as beginning to be fulfilled when Papal Rome sent forth her armies, and inquisition, to subdue the *here-*

tics, as she called them, in the valleys of Piedmont, and elsewhere: which was about the beginning of the 13th century. "That he might cause her to be carried away of the flood" that is, destroyed.

"And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." This was exactly fulfilled when the German petty princes joined their subjects in the wars against the other Papal States, and armies sent out to subdue the Waldenses, and other protestants, from the 13th to the 15th centuries inclusive: or in the crusades sent to the holy land, in which more than one million of men perished; and by which means the Papal power was reduced so low that the Pope could not employ so much force to reduce the true people of God.

"And the dragon was wroth with the woman." Papal Rome was angry with the true church; "and went to make war with the remnant of her seed." This is the last great battle which is to be fought. See Rev. 11: 18, Rev. 19: 18 to 21. "The remnant," is the last part of the church, therefore this battle is to be fought at the close of this dispensation, and will be the dying struggle of the antichristian beast; when Babylon the great will fall to rise no more forever; when the true children of God, "which keep the commandments of God, and have the testimony of Jesus Christ," whose names are written in the Lamb's book of life, will be delivered through him who died for them, and like him, and by him, will conquer death and the grave, so that death shall have no more dominion over them. This is the "testimony of Jesus Christ," (the resurrection) "because I live ye shall live also." This is the spirit of prophecy, Rev. 19: 10, and soon, very soon will "the beast, and the kings of the earth, and their armies, be gathered together to make war with him that sat on the horse," which is Christ, "and against his army," his followers. Then when these troublous times shall come, the child of God will need a knowledge of all these prophecies, and the "testimony of Jesus" to keep his faith unwavering, to endure with patience, and to fight manfully in the cause of truth. Let the believer in Christ awake, trim his lamp, and be found ready. Let the foolish be in haste to buy the truth; for behold the king, the bridegroom cometh, and soon the door will be shut. Awake, awake, Oh Zion. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

EIGHT FUNDAMENTAL ERRORS, No. 3.

3. "He declares that papacy has lost its civil sword and triple crown since 1798! Whereas, the pope of Rome is now just as much of an absolute sovereign as any one in Europe."

It is not denied that the pope is an absolute sovereign at present. But it is maintained that he did lose his civil sword and triple crown in 1798, just as Daniel declared he should do at the end of the time times and dividing of time Dan. vii. 26. "They shall take away his dominion to consume and destroy it unto the end. Hear Dr. A. Clarke on this point. Note on Dan. vii. 25. "In 1798 the French republican army under General Berthier, took possession of the city of Rome and entirely superseded the whole papal power."

If the whole papal power was superseded by the French, then he lost his civil sword and triple crown at that time.

Nor was that the only time he lost them. For although Bonaparte restored the papal religion, and a new pope was elected in 1800, yet he did not permit him to enjoy his power unmolested, as will appear from the following articles from the Methodist Magazine for 1810, (quoted from the Christian Advocate and Journal, Aug. 4, 1841.

ROME.

Those who observe political events in the relation they may bear to the advancement of the kingdom of Christ, and the fulfilment of the Scriptures, cannot but notice the gradual degradation of the pope by the French emperor; who has, at length, reduced him to the rank of a local bishop only, as will appear by the following extract;

"Rome, June 10. This morning, at ten o'clock, the following imperial decree, dated Vienna, the 17th of May, 1809, was proclaimed in all the public squares and market-places, accompanied by the firing of cannon from the castle of St. Angelo:—

"Napoleon, emperor of the French, &c., taking into consideration that when Charlemagne, emperor of the French, and our sublime predecessor, endowed the bishops of Rome with various lands, they were given as fiefs, to maintain the peace of his subjects, and that Rome did not therefore cease to form a part of his empire; considering farther, that since that time the union of spiritual and temporal power has been, and still is the source of dissension; that the popes have but too frequently availed themselves of the one to support their pretensions to the other; and that with spiritual concerns, which are in their nature immutable, have been confounded worldly affairs, which change with the circumstances and politics of the times; considering finally, that it is in vain to attempt to reconcile with the temporal pretensions of the pope all that we have concerted for the security of our army, the repose and prosperity of the nations over which we reign, and the dignity and inviolability of our empire, we have decreed, and do decree, as follows:—

Art. 1. The papal territory is united with the French empire. 2. The city of Rome, illustrious for the recollection it recalls, and for the monuments which it contains, is declared to be a free and imperial city. Its government and administration shall be fixed by a particular decree. 3. The monuments of Roman greatness shall be maintained and preserved at the expense of our treasury. 4. The public debt is declared to be the debt of the empire. 5. The revenue of the pope shall be fixed at two millions of francs, free from all charges and contributions. 6. The property and palaces of his holiness shall be subject to no imposition, jurisdiction, or visitation, and shall besides enjoy especial prerogatives. 7. An extraordinary *Consulta* shall, on the first of June, take possession in our name, of the papal dominions, and adopt measures that, on the first of January, 1810, the constitutional government take effect. (Signed, "NAPOLEON.")

The French papers contain an article, dated Rome, July 10, which states, that the new government had issued a great number of decrees, abolishing the inquisition; as also several special tribunals, divesting the clergy, both secular and regular, of all temporal jurisdiction, and annulling all clerical privileges. The right of asylum exists no longer; and thus the principals and accomplices in crimes will no longer be withdrawn from justice.

The following from Lockhart's history of Na-

poleon Vol. 2, pp. 90, 91, will show the effect of the above decree.

"On the 17th of May, Napoleon issued, from Vienna, his final decree, declaring the temporal sovereignty of the pope to be wholly at an end, incorporating Rome with the French empire, and declaring it to be his second city; settling a pension on the holy father in his spiritual capacity—and appointing a committee of administration for the civil government of Rome. The pope, on receiving the Parisian senatus-consultum, ratifying this imperial rescript, instantly fulminated a bill of excommunication against Napoleon. Shortly after, some authentic news from Germany, inspired new hopes into the adherents of the holy father; and, disturbances breaking out, Miollis, on pretence that a life sacred in the eyes of all Christians might be endangered, arrested the pope in his palace at midnight, and forthwith despatched him under a strong escort, to Savona.

The intelligence of this decisive step reached Napoleon soon after the battle of Wagram, and he was inclined to disapprove of the conduct of Miollis as too precipitate. It was now, however, impossible to recede; the pope was ordered to be conveyed across the Alps to Grenoble. But his reception there was more reverential than Napoleon had anticipated, and he was soon reconducted to Savona.

This business would, in any other period, have been sufficient to set all Catholic Europe in a flame; and even now Bonaparte well knew that his conduct could not fail to nourish and support the feelings arrayed against him openly in Spain and in southern Germany, and suppressed, not extinguished, in the breasts of a great party of the French clergy at home. He made, therefore, many efforts to procure from the pope some formal relinquishment of his temporal claims—but Pius VII. remained unshaken; and the negotiation at length terminated in the removal of his holiness to Fontainebleau, where he continued a prisoner, though treated personally with respect, and even magnificence, during more than three years:—until, in the general darkening of his own fortunes, the imperial jailer was impelled to adopt another line of conduct."

If these quotations do not prove the point, that the pope did lose his civil sword and ripple crown during and since 1798, then no point can be established by history.

But it was not principally as a civil power that the pope was overthrown in 1798, but as a religious ruler. For 1260 years he had been established as the head of all the churches. But according to the Rev. Dr. A. Clarke as above quoted, in 1798 Berthier entirely superseded the whole papal power." From that time onward, to the present, although nominally restored, it has been constantly wearing away. It is true popery is now extending itself over the earth, and gaining influence in all lands. But it is also equally true, that just in proportion to its extension over a wider surface, its energy is decaying.

1. In 1798 the papal government was overthrown and a republic substituted by the French.

2. The papal religion was restored throughout the republic by Bonaparte in 1800, and a new pope elected; but it was restored under such modifications as the French saw fit to impose, and on condition of allegiance to the republic.

3. Bonaparte subsequently humbled the pope and declared that he only had power to restore the papal religion and give respectability to its ministers, as the following from the Methodist Magazine for 1810 will show.

The following article in which Bonaparte dis-

tinguishes between civil and religious authority, is also very remarkable:—

Extract from a circular mandate, addressed by Bonaparte, on the 13th of July, to the bishops, commanding them to offer up prayers on account of the victories of Enzersdorf and Wagram.

"Though our Lord Jesus Christ sprang from the blood of David, he sought no worldly empire; on the contrary, he required that, in concerns of this life men should obey Cesar. His great object was,—the deliverance and salvation of souls. We, the inheritors of Cesar's power, are firmly resolved to maintain the independence of our throne, and the inviolability of our rights. We shall persevere in the great work of the restoration of the worship of God;—we shall communicate to its ministers that respectability which we alone can give them;—we shall listen to their voice in all that concerns spiritual matters, and affairs of conscience. We shall not be drawn aside from the great end which we strive to attain, and in which we have hitherto succeeded, in part,—the restoration of the altars of our Divine worship; nor suffer ourselves to be persuaded that these principles as Greeks, English, Protestants, and Calvinists affirm, are inconsistent with the independence of thrones and nations. God has enlightened us enough to remove such errors far from us. Our subjects entertain no such fear.

Nothing can be more clear than that Bonaparte and not the pope, had the modelling of the papal religion in his day.

4. The inquisition has been abolished.
5. Monastic institutions have been abolished in several of the most bigoted countries of the world, and their property seized and confiscated, with only a small pension allowed to their inmates for life.
6. Persecution affecting life and limb is not tolerated in even catholic countries as it formerly was.
7. The Scriptures are printed in all the European languages, and freely circulated and read, thousands of copies being circulated in France yearly.
8. Protestants are tolerated in the strong holds of popery, even Rome itself; Where the church of England has had a place of worship and regular services according to the forms of that church, for more than twenty years.

Popery, then, notwithstanding it is spreading over a wide surface has for the last forty-three years, lost much of its vital energy, and is certainly being destroyed since 1739.

FOURTH ERROR.

"4. He makes Michael, in Dan. xii. 1, to mean Christ, who is about to stand up to judge the world, and raise the dead; and his theory cannot subsist without this interpretation; but St. Jude, verse 8th, informs us that Michael is an archangel. Thus with the main pillar the whole system comes to the ground."

That the import of the term "Michael," is the main pillar of Miller's whole theory, was new to us. We had thought, (nor is our mind changed by this assertion) that Miller's system was based upon the broad basis of the whole tenor of the prophetic Scriptures, but mainly upon the seventh eighth and ninth chapters of Daniel, if indeed there is any one main pillar more than another.

But to the point, "*He makes Michael mean Christ.*" This is the grave charge and grand error. Let us read the text.

Dan. xii. 1, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people;" &c.

1. "*Shall stand up.*" The import of this term, is, to reign as a monarch, or king. Dan. xi. 2. "There shall stand up yet three kings in Persia." Three kings shall yet reign in Persia. verse 3d, "A mighty king shall stand up," *Shall reign.* Verse 20th, "Then shall stand up in his estate a raiser of taxes;" *Shall reign in his estate.*

In this sense, Daniel uniformly in this vision uses the term: *to reign as king.* The text will read, "Michael shall reign, the great prince which reigneth for the children of thy people."

2. "Thy people." This either means the Jews, Daniel's nation, or the whole Israel of God. And it is perfectly immaterial to our present purpose, which, if it be the Jewish nation, has God any where appointed a created angel to be their prince, or king? If so, when and where. But of Christ it is said, Luke, i. 32, 33, "The Lord God shall give to him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Christ, then, is the promised prince of Israel or Jacob, and to be so forever, without end. Hence, whether Jacob means his natural seed, or spiritual, or both, Christ is their prince. To him belongs the crown and to him it will be given.

4. "Michael." The first time this word occurs, we believe, is Dan. x. 13, "But lo, Michael, one of the chief princes, came to help me."

On this text Bishop Horsley remarks; "now Daniel calls him 'one of the chief princes,' or one of the capital princes," for this I maintain to be the full, and not more than the full import of the Hebrew words. Now we are clearly got above the earth into the order of celestials, who are the princes that are *first, or at the head of all!* Are they any other than the three persons in the Godhead? Michael, therefore, is one of them? This is not left in doubt. Gabriel, speaking of him to Daniel, calls him, "Michael, *your* prince," and, "great prince which standeth for the children of thy people;" that is, not for the nation of the Jews in particular, but for the children, the spiritual children, of that holy seed, the elect people of God; a description which applies particularly to the son of God, and to no one else; and in perfect keeping with this description of Michael in the book of Daniel, is the action assigned to him in the Apocalypse, in which we find him fighting with the old dragon, the deceiver of the world, and victorious in the combat. That combat who was to maintain? in that combat who was to be victorious but the seed of the woman? From all this it is evident that Michael is the name of the Lord himself, in his particular character of the champion of his faithful people, against the violence of the apostate faction and the wiles of the devil."

"But" the Herald continues, "St. Jude, verse 9th, informs us, that Michael is an archangel." On the import of this word Bishop Horsley says, "The word, by etymology, clearly implies a superiority of rank and authority in the person to whom it is applied. It implies a command over angels; and this is *all* that the word of necessity implies." But who is the Lord of angels? Heb. i. 6, "When he bringeth the first begotten into the world, he saith, and let all the angels of God worship him." Christ then is clearly the Lord of angels. Once more. 1 Thess. iv. 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ

shall rise first." It is clear from this text that the archangel's voice will call forth the saints from their dusty beds. But Christ, (John v. 25, 28, 29,) claims this prerogative for himself. "The dead shall hear the voice of the son of God and they that hear shall live." "All that are in the graves shall hear his voice and shall come forth." The archangel, therefore, whose voice will call forth the dead when the Lord descends, is the son of God.

"And at that time," What time? 1 When Michael reigns for his people. 2. When "there shall be a time of trouble, such as never was before," 3. When all Daniel's "people that shall be found written in the Book (of Life) shall be delivered." 4. When "many of them that sleep in the dust of the earth shall awake to everlasting life." When "the wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

According to Paul, the Lord will descend, and the archangel's voice will be heard, and the dead in Christ, will rise first. Also, according to the same apostle, all that are Christ's at his coming, whether dead or living, (if written in the book) will be caught up to meet the Lord in the air. But he will come in flaming fire to take vengeance on them that know not God and obey not the gospel; who shall be punished with everlasting destruction from the presence of God. This will be a time of trouble such as the world never knew before.

Thus even admitting all that is asserted, that this text is the main pillar of the system, it will yet stand. For Michael is Christ, about to stand up, or reign, "to judge the world," and to "raise the dead." For he "shall judge, (execute judgment on) the quick and the dead at his appearing and his kingdom," 2 Tim. iv. 1.

FIFTH ERROR.

5 "He makes out two days of Judgment, and of resurrection, *one thousand years* apart—one for the righteous, and the other for the wicked."

On the first point, viz: that there will be two days of judgment, in the sense of a judicial trial, the writer of this article dissents from Mr. Miller. But at the same time denies that Mr. Miller's opinion on that point is a *fundamental* error. It affects no other part of the system, and is infinitely to be preferred to the old theory of a general judgment of all men at one and the same time in their resurrection bodies—and that time at Christ's second coming. This latter opinion is so utterly at variance with the whole tenor of scripture that it cannot be for a moment admitted. But before entering at large into the order of the judgment, we will just test the doctrine of *two resurrections*.

The doctrine is nothing new, nor is it any thing new for its advocates to be unceremoniously attacked and condemned for holding it. Rev. Dr. Middleton, in John Wesley's day made an attack on the Christian Fathers, and among others, Justin Martyr. One of his charges was, that "He believed the doctrine of the Millennium; or that all the Saints should be raised in the flesh, and reign with Christ in the enjoyment of all sensual pleasures, for a thousand years before the general resurrection."

To this Mr. Wesley replied: "These words you mark as though they were Justin's words. I take knowledge, you hold no faith is to be kept with heretics; and that all means are fair which conduce to so good an end as driving the Christian heresy out of the world. It is only on this principle that I can account for your add-

ing: 'Which doctrine,' (that of enjoying all sensual pleasures) 'he deduces from the testimony of the prophets, and of St. John the apostle; and was followed in it by the fathers of the second and third centuries.' "The doctrine (as you very well knew) which Justin deduced from the prophets and the apostles, and in which he was undoubtedly followed by the fathers of the second and third centuries, is this:—'The souls of them who have been martyred for the witness of Jesus, and for the word of God, and who have not worshipped the beast, neither received his image, shall live and reign with Christ a thousand years. But the rest of the dead shall not live again until the thousand years are finished.' Now, to say they believed this, is neither more nor less than to say they believed the bible."—*Wesley's Works*, Vol. 5. pp. 726, 727.

Thus, according to John Wesley's testimony, the Bible, Justin Martyr, and all the Christian Fathers during the second and third centuries, believed and taught the doctrine of two resurrections a thousand years apart. If this was their doctrine, it is difficult to see how it can be a fundamental error in Miller's system to believe the same; unless, indeed, the prophets and apostle John are filled with fundamental errors.

WE NOW CHALLENGE our brother True, and brother Brown, also, to produce one single text of scripture that teaches the doctrine of but one resurrection, and that a resurrection of all men. Let them do it if they can. And when they have done that, we hold ourselves bound to produce ten texts to that one which speak only of the resurrection of Christ's people at his coming and kingdom. Both doctrines cannot be true, and that which can gain the greatest number of testimonies and the most explicit testimonies, must be the true doctrine. The reader can in the mean time find for himself such texts as these:—"They that are Christ's at his coming."—"The dead in Christ shall rise first."—"The resurrection of the just."—"The resurrection of life."—"Many of them that sleep in the dust of the earth."—"They lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished."—"This is the first resurrection; blessed and holy is he that hath part in the first resurrection."

When the thousand years are finished, therefore, the rest of the dead besides the blessed and holy will live or be raised.

With these remarks, we will return to the doctrine of the order of the Judgment.

The general Judgment will be before the resurrection or appearing of Christ in the clouds of heaven.

1. Because the scriptures positively declare it will be so. Rev. 20: 11, 12. "I saw a great white throne, and him that sat on it from whose face the earth and heaven fled away and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works."

Words can be no more plain and explicit than that the dead shall stand before God, small and great, and be judged out of the things written in the books according to their works. These are not men in their resurrection bodies, who stand before God, but the dead as such are judged. Then, in verse 13th, follows the resurrection of the dead—"The sea gave up the dead which

were in it, and death and hell delivered up the dead which were in them, and they were judged, (judgment was executed) every man according to their works." According to this testimony, the Judicial judgment will be prior to the resurrection. The executive judgment by the Son of Man, on the just, at the beginning of the thousand years, when judgment shall be given to them, and by virtue of it, they live and reign; and on the unjust, at the end of the thousand years, when the rest of the dead shall live again. For "He," the Father has "given the Son authority to execute judgment also, because he is the Son of Man." Christ will come in the clouds of heaven to the Ancient of Days, before whom the judgment sets, and the books are opened, and there find all the nations gathered. (See Daniel 7: 9—14.) Then in the twinkling of an eye, at the last trump, he will separate them, the one from the other, by raising and glorifying his saints who are dead, and changing from mortality to immortality those who are alive; and they together shall be caught up, to meet the Lord in the air, and so shall they ever be with the Lord. Thus suddenly shall the nations be separated at Christ's coming. (For a full exhibition of this subject, see report of the second conference on 2nd Advent.)

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All communications relative to the *Signs of the Times*, and the Publications of the Second Advent, should hereafter be addressed to JOSHUA V. HIMES, 14 Devonshire-street, Boston, Mass.

Theological Books, Bibles, Testaments, Cruden's Concordance; and Stationary also, as above.

THE CONFERENCE.

The next General Conference of Christians expecting the advent of the Lord, will commence in Casco Street Chapel, Portland, Me., on the 12th of October next, and be continued several days.

Christians of all denominations, who look for the advent near, are affectionately invited to attend.

JOSIAH LITCH,
HENRY JONES,
D. I. ROBINSON,
WM. MILLER,
J. V. HIMES.

Committee.

Sept. 15, 1841.

SIGNS OF THESE TIMES:—"Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" Luke xii. 56.

That the Bible abounds with incidents which it declares shall appear and precede the day of the Lord, must be obvious to every reader of that book. If we are wise then, shall we not understand by them, when they appear, that the great day of the Lord is at hand? Read and ponder the following.

Luke xxi. 11, "And fearful sights and great signs shall there be from heaven."

AN EXTRAORDINARY METEOR:—The Cheltenham (Eng.) Free Press of the 19th ult. says—"Between 12 and 1 o'clock on Saturday night, an alarm was given that Eastcourt Mansion, at Charlton Kings, was on fire, a great light being observed on the roof of the house, and on the trees and hills at some distance. In the course of a few minutes the meteor decreased, and presented to the eyes of the specta-

tors the figure of a man with his arms extended. The figure appeared to turn round, dwindled to a beautiful star, and then entirely disappeared.

Luke xxi. 25, "And there shall be signs in the Sun."

SINGULAR AND BEAUTIFUL PHENOMENON.—To-day, Aug. 29, 1840, at half past one o'clock, P. M. two very brilliant circles were seen round the Sun, the colors of which resembled the hues of the most perfectly marked rainbow, at the time of their most beautiful appearance, the sun shone out brilliantly, and the sky was clear and serene.

Bay State Democrat.

A similar appearance was witnessed June 17th, 1841. Numerous and exceeding large dark spots have also been seen on the sun.

Again—Luke xxi. 25, "In the stars."

"It is computed by the French astronomers that more than fifteen hundred fixed stars have disappeared within three centuries past. La Place says that one of the stars situated in the northern hemisphere, gave the most indisputable evidence of having burned. It was so bright as to be visible to the naked eye at mid-day—"first of a dazzling white, then reddish yellow, and lately of an ashy pale color." The conflagration lasted and was visible 16 months when the star forever disappeared." Free Trader.

Luke xxi. 25, "On earth distress of nations, with perplexity." Let each make their own comment on this text.

Luke xxi. 26, "Men's hearts failing them for fear, and for looking after all those things that are coming on the earth."

Is there nothing of this at the present time?

Joel ii. 30, "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke."

In connection with this text read the following from an exchange paper.

THE SHOWER OF BLOOD:—Prof. Troost has published a long article in the Nashville Banner with reference to the recent shower of blood which occurred at Lebanon, Tenn. on the 17th ult. The explanation which he gives of this remarkable phenomenon differs essentially from that of Prof. Hallowell. He took especial pains to investigate all the facts in the case, and says there can be no doubt that the drops of blood found upon the tobacco leaves did really fall from a small red cloud passing swiftly from East to West.

The extent of the shower was from forty to sixty yards in breadth, and six or eight hundred in length: It was thinly scattered, probably a drop every ten or fifteen feet, irregularly dispersed. Some of the pieces which fell were nearly two inches long. Prof. Troost believes the fragments to be animal matter, but does not consider any part of them to be blood. There was about them an offensive smell of putrid matter, and the fibres were distinctly visible. On exposing the particles to the action of heat, they were affected precisely as a piece of beef. "There is no doubt," says the Professor, "that this substance is animal matter, and belongs to our globe."

He then enumerates many instances in which remarkable showers have been observed, from the year 472 to the present day. If the facts as stated by him are correct, there can be no ground for the explanation of Prof. Hallowell that the matter was thrown off by insects in their chrysalis state. Prof. Troost, ascribes it to the action of a hurricane, which he thinks, may have taken up part of an animal which was in a state of decomposition and have brought it in contact with an electric cloud, in which it was kept in a state approaching to a partial fluidity or viscosity.

The shower alluded to, fell in Lebanon, Tennessee, August, 1841. Take into the account, also, the bloody hue of the heavens several times within the last five years.

These are but a few of the items which go to swell the catalogue of fearful sights and great signs.

"Watch ye therefore, for ye know neither the day nor the hour when the Son of Man cometh."

LIBRARIES. A supply of Family, and Neighborhood Libraries on the prophecies, relating to the second coming of Christ, will be furnished at the Conference, in Portland, Oct. 14. They will cost from \$3 to \$10, according to the wants of the place for which they are designed. Every town in Maine, ought to be supplied.

DON'T FORGET. What? Why, don't let delinquent subscribers forget to improve the opportunity to send by their friends, their money for the "Signs of the Times," to the Portland Conference. An agent will be there to receive subscriptions.

A PROPOSITION. Will the friends of this paper make an effort to double the list? Who will try? It is only for each subscriber to get ONE.

PROGRESS OF THE CAUSE. We learn by Brother Jones, that the Messrs. Lillies, of the Dutch Reformed Church, have recently embraced, and are boldly preaching the doctrine of the Advent near.

MISPLACED. Our article on the "Kingdom of God," by mistake, was put under the wrong head.

The articles on the "Eight Fundamental Errors," ought to be thoroughly read."

CORRESPONDENCE.

MESSRS EDITORS.—The cry is now being made in Christendom, "behold the bridegroom cometh," many are aroused from their slumbers, and are trimming their lamps, that they may be ready to go forth and meet him.

Is *this* really the predicted "midnight cry" of the scriptures; or is it but another of the false alarms by which the world, or portions of it, in past times have been so grievously troubled. Whatever affects either of these questions cannot be otherwise than a matter of deep moment.

I would present the 45th, and following verses of the 51st chapter of Jeremiah, as a portion of scripture, from which possibly an additional gleam of light in deciding them may be obtained.—45th verse. "My people go ye out from the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." 46th. "And lest your heart faint, and ye fear for the rumor that shall be heard in the land, a rumor shall both come *one* year; and after that in *another* year shall come a rumor, and violence in the land, ruler against ruler." 47th. "Therefore behold the days come, that I will do judgment upon the graven images of Babylon, and her whole land shall be confounded, and all her slain shall fall in the midst of her." 48th. "Then the heaven and the earth and all that is therein shall sing for Babylon, for the spoilers are come upon her from the north."

This is probably one of those passages of the prophetic scriptures which have a double bearing, referring to one thing, first—as a type—and afterwards more fully to another as an antitype. If so, still, a comparison of the 45th verse with the 4th verse of the 18th of Rev., and of the 48th verse, with the 1st verse of the 19th of Rev. will make it evident; that the *principal* designed reference is to the destruction of the mystic Babylon of the apocalypse. This view is confirmed by the fact, that no express command was ever given to the Jews as a people to flee out of ancient Babylon, that they might not be overwhelmed in its ruins—and also from the further fact, that the expression "ruler against ruler," implies that in the land to be destroyed there are separate governments having independent rulers; which accords much better with the political con-

dition of mystic Babylon, than with that of the ancient city. It is the opinion of almost the whole body of protestant commentators that the prophecy in those verses is not to be limited to literal Babylon, but reaches down to its great antitype.

With this application, if a just one, the passage presents very clearly the distinguishing features, that are to mark *each* of the *two* years immediately preceding the destruction of Rome, or Mystic Babylon;—which is yet future;—and we assume from the scriptures, that it will take place at, or very near the time of the 2nd advent of our Lord.

If about 1843, as Mr. Miller and many others suppose is the time appointed for the advent, the *present* year is the one first described; and according to the prophecy, the distinctive features of it is to be one of rumor simply;—and not of open warfare. And has it not thus far been eminently such—notwithstanding the strong indications and fears to the contrary, prevalent towards the close of the last year? It then appeared that the principal governments in Europe must inevitably be immediately involved in a general war. The following language of Mr. Litch in one of the November numbers of your paper, was but a fair expression of the sentiment of most reflecting persons at that time—"What a prospect, nothing short of one universal blaze of war all over the old world can be anticipated; it must come, and for it the nations are mustering." If Mr. Litch and others had not overlooked the bearings now given to the prophecy before us, it would have been seen, that if they are correct, one more year must elapse before the demon of war in Europe would have the restraints taken off, and he be allowed to go forth to his fearful work. It is worthy of special notice, that the great Eastern Question, the chief source from which such imminent danger was then apprehended, instead of being permanently adjusted, has been kept in so critical a position that any time within the last eight months, either of the allied powers (it has been said) would have drawn from it a plausible pretext for an open rupture—yet it has been so overruled that thus far, by its frustrating and unsettled state, it has been only a most perplexing source of rumor and alarm."

The leading features of next year, if the prophecy applies to that time, will be different from those of the present; for in addition to rumor there will be violence in the land—the Roman land—and ruler then will be against ruler. And what are the probabilities of such a result? Is it likely that the warlike spirit—preparations that have characterized Europe for some time past, and still continue in undiminished extent and power—will gradually subside, or that they will continue to progress, until perhaps by another year they shall become sufficiently matured to burst forth in some terrible explosions. The latter is by far the most reasonable expectation. Look at the state of that country. The whole political heavens there are overhung with dark and angry clouds. Nor is there any thing in their prevailing aspect, to warrant the anticipation that they will yet break and die away, and all

* It is now said, since the above was written, that this question is at last finally settled. This is about the tenth or twelfth time, according to the papers, that it has been settled, within half as many months. We must wait to see what may yet grow out of it. If it is permanently adjusted, there certainly are enough other sources of discontent existing, from which difficulties may arise.

become permanently calm and peaceful. It is true, they occasionally look as if it might be so, but they quickly thicken up again in more threatening forms. They are evidently held and controlled by an invisible, overruling hand; and they are also as evidently becoming daily more highly charged with the elements of death and ruin. We continue to hear the distant rumbling of the occasional agitation of those elements, the sure prognostics of the coming storm.

It certainly then is not improbable that the period is rapidly approaching, and is not now far in the future, when they will pour forth their destructive contents with overwhelming ruin on devoted Europe. It is far more probable that the great warlike crisis to which things are tending may come in this or the ensuing year, than that they either will continue as they are for a much longer period, or ultimately subside without an explosion.

It is acknowledged that the simple fact of wars in the old world this year or the next, would not in itself be evidence that the 2nd Advent would occur in '43; but considered in connection with the great preparations preceding them and the evidence furnished by the scriptures and by other great providential movements, it would be strong presumptive proof that such an expectation might be correct. At all events, we think from the prophecy before us (if it refer as supposed) that the probability of the truth of Mr. Miller's theory on that point, is confirmed, rather than diminished by the existing political condition of Europe.

OBSERVER.

LETTER FROM JAMES WOLSTENHOLME.

The following letter is from a respected brother in Providence, R. I. We are happy to insert it. It contains interesting facts relative to the effect of the doctrine of the near approach of Christ.

"*Thy word is truth.*" John xvii. 17.

MY DEAR BRO. HIMES:—I do not intend to preach from this text. I do not profess to be able. I intend to be brief; perhaps I may not, for you know the proverb truism "out of the fulness of the heart."—My heart is full; therefore I may say too much for your limits; and I value the contents of every copy of the "*small sheet*," too much to crowd out any of its valuable matter with any thing I can say, if I did not feel deeply impressed that it is my duty to speak out on this great subject according as I have received from the Father of lights, that his name (as I pray) may be glorified.

I have just read the leading article in the Christian Herald of August 5th, on the "EXCITING SUBJECT," the second coming of our Lord in 1843, written, I infer from the initial by "S," our dear Bro. Shaw, in which, to my mind, he shows that he has not bestowed so much labor on the investigation of the subject as its importance demands of him as a Christian; and more especially as a Christian editor. If he had, I think he would have written very differently.

I hold the office of a Christian editor to be one of very great responsibility. And I also hold the doctrine of the final fulfilment of all prophetic periods in 1843, and the consequent second advent of our blessed Lord at that time, to be a subject of the greatest magnitude. And, to my mind, any Christian editor or minister who, dissenting from the doctrine, and undertaking its discussion, who does not prove from the word of God, corroborated by authentic his-

tory, that it is *certainly false*, incur great danger to themselves; and, what is still more awful to contemplate, place those souls who look up to them as true watchmen in Israel in the most imminent danger. Human speculations and "thinkings," only serve to throw dust in the eyes of those who would "enter in" at the door of "knowledge." It is this alone which has wrapped the word of our blessed Father in a web of mysticism to so many minds, and eclipsed its plain revelations in clouds of prejudice, making confusion where God has arranged in the most heavenly order; and creating discord in what He has revealed in the most divine harmony. Need I instance more than the modern doctrine of the Millennium and the restoration of the carnal Jews to Palestine? though many cases might be cited. Why such speculations should gain such extensive credence is quite simple; having a human origin they are so congenial to the human heart. "If another shall come in his own name, him ye WILL RECEIVE." John 5: 43.

The word of God is my standard. "Thy word is TRUTH." I have no confidence in man. As it is written—"Let God be true and every man a liar." Though I agree with the views of Messrs. Miller and Litch in general, as to the final fulfilment of all prophecy in 1843, with the consequent advent of our Lord at that time, yet I will not trust even them nor any body else in any speculations that will not harmonize with the divine word as far as I know; and if any thing remains which I do not understand, I will "search" until I find the harmony, or discord, and accede to, or reject, as the case may be.

But ought I not to pay more deference to "sanctified learning"? Yes, indeed, with all my heart. But where shall I find it? Not in the Colleges or Schools. No, not even at the feet of a "Gamaliel," or any of the "Doctors of the Law." They hatch fables and teach for doctrines the "traditions of men," and propagate them for the word of God. I am cautioned to "beware" of their "leaven." Where then can I find this sanctified learning? Where the learned Saul lost himself and all that he counted "gain." At the foot of the cross, where the Comforter still remains to lead us into all truth; by which alone we can be sanctified. "Sanctify them by thy truth; thy word is truth." On this learning alone, assisted by His grace, I will trust. For God has not changed. He yet chooses the "foolish things of this world to confound the wise." And I am quite certain that He who withheld not His only begotten Son, but freely gave him up for us all; hath revealed His will to testify (witness) of himself and His requirements; and placed copies of it in all our hands; by which witnesses we shall be judged at His bar. His spirit is also given to "teach" us. If we "will do His will," we have the assurance of our Savior himself that we shall know whether the doctrine be of God. "Hereby know we the spirit of truth and the spirit of error." John 7: 17. And this is the "work of God, that ye believe on him (The Word) whom He hath sent." To say that God has revealed his word to us, and yet there is much of that same revelation which we can never understand—that must of necessity remain secret—is another of the numerous "traditions" of the "Doctors of the Law;" and to my mind it is impious. Does it harmonize with the character of the Almighty? No; all his ways harmonize with his love, as commended unto us by

the gift of His Son; and His love doth harmonize with every other perfection.

With these remarks, I would now briefly notice the third paragraph of the leading article, in the Christian Herald, by "S." He says, "But the language now used proves a great lack of confidence somewhere. Scarcely any one is willing to say that he verily believes these things will take place in that year. But the language used is 'near approach,'—'nigh at hand,'—'about 1843,' &c. &c. Yet, when we ask them why they believe and THINK so, they tell us that by some eight or ten different ways they prove plainly from the Bible that Christ will come in 1843. Now if that is the year, why this leeway of none knows how many years?"

Now, for our dear brother's information, I would say—1st, That in plain language, I tell him, I for one have no "lack of confidence" in the doctrine of the second advent in 1843. Why? Because I believe the divine word foretells that period plainly—plainer than many important events in prophecy, which are now become matters of history. That word is truth. Our fathers believed then with less light; why should we doubt now with greater light? 2nd, I for one, (and I know others of the same mind,) am "willing to say that I verily believe (and HOPE) these things (the second advent, &c.) will take place in that year; and that the "language" "near approach"—"nigh at hand"—"about 1843," is plainly rational; because, 1st, it is now 1841; and 2nd, although it is most probable the period will be fulfilled with characteristic exactness, yet, no man knoweth (*nor professeth to know*), "the DAY nor the HOUR"—whether it will be in the middle or the close of the year; at even, or at midnight, or at cock-crowing, or in the morning. And why is this? To try our faith! of what sort it is, whether it be the "faith once delivered to the saints, such as Abraham's, or the faith of those who perished in the wilderness. How harmonious! How reasonable! And 3rdly, if you will bear with me, I will tell our brother why I do "believe so;" we will leave the "THINK" out. But first, I must inform him that less than 12 months ago I did not believe a word about it; as proof, about that time, I wrote to a friend of mine, in England, who had written me, *exhorting me on the same subject*. "As to your notions about the fulfilment of all prophecy, and the end of the world, &c. I beg leave to differ; and I hope I may do so, without incurring the anathema of 'Infidel,' &c. Nor do I take it to be a strong argument of yours to exclaim—'Aye, it was just so in the days of Noah!' For that argument has been adopted by all the fanatics and maniacs in all ages of christendom—and they have not been a few—to frighten the credulous into a belief of their notions. We have a man here of the name of Miller, who has written a book pretending to show that the end of the world will be in 1843. Of course I cannot say that he is right; neither do I arrogate to myself a superiority of judgment and positively declare him wrong."

Subsequently, I saw some notices of "Miller the Prophet," and his subject in the public print, the nature of which you are acquainted with; which together with the talk of "Dowlings" successful (?) "Reply," fully confirmed my mind that this Miller was another of the fanatical alarmists. However, about the latter end of March, Mr. Miller commenced a course of Lectures in this city. I did not know of it until the

second evening's lecture, I believe, (on Sabbath) when I was accidentally led by the Town House, and seeing it much crowded, out of curiosity I crowded in within hearing; and I was soon struck, very forcibly, that these arguments were not those of a smatterer; that that was not the reasoning of a fanatic; that those conclusions were not those of a superficial thinker; that if even Miller was not right, he was an old gentleman of a very remarkable strong mind. I attended each subsequent evening's lecture, and listened attentively. I found that although I had been brought up in the boasted blaze of gospel day, yet I knew scarce any thing of the word of God, in the letter even: that although I had long made a profession of religion, yet I knew about nothing of the dealings and designs of God with our world, past, present, or future,* I felt ashamed before God for my ignorance; and I resolved to know for myself whether these things were so. I had confidence that the word of God was truth; that it was just right. I knew that truth must of necessity be harmonious in all its parts: therefore, I concluded, that if that doctrine or any other would harmonize with all the word of God revealed to us, it would follow of course it must be the truth. With these views, I set to examining prophetic and historical, as well as doctrinal scripture and the history of the world. I have brought up every leisure hour, and redeemed many more, from my bed, and have examined nothing else, save my own heart, since: and I am now perfectly satisfied.

For I find that the doctrine of the final fulfilment of all prophetic periods, and, consequently the second advent of our blessed Master in 1843, does harmonize with all fulfilled prophecies; and, in a word, as far as I have found with all the word of God, as plainly revealed to us; as it stands corroborated by the most authentic history of the world, with wonderful minuteness. I find in this doctrine, too, the only satisfactory way of accounting for the present religious, political and social condition of the world; at least to my mind.

But what have I to do with the objectors, then? who say they can't "admit it," because, they don't "think" so? I say, as I have said ever since, I began to think on this subject; if any man would prove to the world from the word of God, by preserving as strict a harmony therewith, and with authentic history of the word as Miller and Litch have done, that all prophetic periods will *certainly not* end in 1843 and per-consequence our Lord not re-appear, in that year, and give a good reason in the nature of things why it SHOULD NOT be in that year; he would be entitled to some respect.

Until one, or both of these are done, I for one must continue to believe as I do in the exercise of common sense, by virtue of the strongest evidence, though all the *reputed* wise men in the world were to scoff. For, I feel assured, I am based on the rock of Eternal Truth, and I know it alone can make me "free;" and by it alone I hope to be sanctified. And my dear brethren in the Lord, by whatever name ye may be called, let me exhort you;—no more ask, is it Methodism? Is it Baptism, of its various grades? or Is it, by any name-so-ever among men: but enquire with faithful hearts, Is it the word of God? And my heart's desire and prayer to God and

* And I am pained to the heart to know from acquaintance with many brethren that this ignorance is very general.

the Father is, that he may sanctify us wholly; and that our whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ. Amen.

THE KINGDOM OF GOD.

The scriptures which speak of the time of the establishment of the kingdom of God, next demand our attention.

1. *The predictions of Daniel on this point.* Dan. 7: 13, 14. "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven and came to the Ancient of Days, and they brought him near before him; and there was given him dominion, and glory and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."

Christ came once on earth, as the man of sorrows and acquainted with grief; he put on the form of a servant and became obedient unto death, for us. But as certainly as he went into heaven with a cloud, so certainly he will come again with a cloud. When he thus comes and not before, he will receive his kingdom and dominion, to endure eternally. Those who think Christ established his kingdom at the time of his first advent, or soon after, will do well to think of this point. If he has had the kingdom more than 1800 years already, how can he receive it at a future coming in the clouds of heaven?

The explanation of Nebuchadnezzar's dream, in the second chapter of Daniel, is of similar import. There the Stone (Christ) is described as smiting the image on his feet and grinding them to powder, and then after destroying the entire image, the stone became a great mountain and filled the whole earth. This is explained in verse 44. "The God of heaven shall set up a kingdom which shall never be removed."

Remark 1st. The kingdom of God will not come or be set up until the image is smitten and reduced to powder.

Remark 2nd. The first blow of the Stone is to fall on the feet of the image. But this could not be done until the feet existed which was not until hundreds of years after Christ's birth.

Remark 3rd. The image stands yet, therefore the kingdom of God has not yet appeared, nor the Stone smitten the image.

2. *New Testament witnesses on this point.* Luke 19: 11. "He added and spake a parable because he was nigh unto Jerusalem and because they thought the kingdom of God should immediately appear." "A certain Nobleman went into a far country to receive for himself a kingdom and to return. But his citizens hated him, and sent a message after him saying, we will not have this man to reign over us." "When he was returned having received the kingdom, he commanded those servants to be called unto him to whom he had given the money that he might know how much each one had gained by trading." The faithful servants were rewarded, the unfaithful were condemned and punished, and his enemies exterminated.

Remark 1st. The object of the parable; to correct a wrong impression on the mind of the people; they thought the kingdom of God should immediately appear.

Remark 2nd. The parable taught them that the kingdom of God would not come until Christ goes away into a far country to receive a kingdom and return. Then will be the day of Judgment,

when he returns; when the faithful will be rewarded, and the wicked will be cast off, and punished. This is clearly to take place at the end of the world.

1. Tim. 4: 1. "I charge thee before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom."

In this passage, Christ's appearing to judge the quick and the dead is placed at the time of the coming of Christ's kingdom. The connection is too intimate to be misunderstood.

Rev. 11: 15. According to this text, at the sounding of the last trump the kingdoms of this world will be given to Christ, and he shall reign forever and ever. Finally, the Bible does uniformly teach that the kingdom of God will appear at the end of this world and the coming of Christ to Judgment.

It is this fact which gave the doctrine of the kingdom of God at hand such vast importance in the estimation of John, Christ and the apostles. It was with them, the all powerful reason why they should repent and do works meet for repentance. There is in their estimation a prize of infinite value at stake, that prize, the kingdom of God; and it can only be gained by holy, sanctified men; men who put on the Lord Jesus Christ. To attain this qualification requires the most persevering effort; and if we fail in the work the loss will be indescribable. Reader, what are your prospects? Strive to enter in at the strait gate. Oh, beware lest at last you be weighed in the balance and found wanting.

A WORD

To the dear Brethren scattered abroad, who are waiting for the appearing of our blessed hope in 1843.

Brethren, rejoice! yea, I say again, rejoice for the prospects of Zion!

The "MIDNIGHT CRY" has sounded through the land, and many "wise virgins" having oil in their vessels, have trimmed their lamps. They who thus trimmed have great "light," while the "foolish" are in darkness because "their lamps are gone out." The "wise," therefore, reiterate the "cry" vigorously, and strive with zeal to swell the joyful sound louder and louder still, hoping that they may wake up, at least, some, of their yet slumbering brethren. And although they are sorry that their "foolish" companions have no oil [faith] in their vessels, and they having none to spare lest there be not enough for them both, are resolved to make as great a light as possible, in Boston, by trimming their lamps so well, that the way may be illumined so bright that all those who oppose may be ashamed of their darkness, if possible; or at least, that many seeing their works may be led to glorify our Father who is in heaven, by getting ready to enter in with the bridegroom when He comes.

The Brethren and Sisters in Boston, in addition to all their other works of "Faith and Love," have instituted a Second Advent Library, which has been fitted up, &c. under the superintendence of our indefatigable brother, Elder J. V. Himes; and was opened and consecrated by religious exercises; and, I hope with the unction of the Holy One, on Monday evening last, by the name of "Berean Hall." The motto adopted by the founders is—"These were more noble than those of Thessalonica; in that they received the word with all readiness of mind, and searched the scriptures daily, whether these

things were so. [THEREFORE, many of them believed." A very appropriate one, I think.

I had the happiness, by invitation, though a stranger, to be present; and I am persuaded that it would have been a lesson to either an infidel or opposing brother, to have witnessed the self-devotedness, and the union of effort and love; to have heard the identity of sentiment, and the expressions of confidential reliance on that "more sure word of prophecy," which is the "Truth;" and which is evidently simple, intelligible, and harmonious to them; and worthy of their strongest faith. Yea, any man would have been convinced that these men believe understandingly. Yes, and notwithstanding the tauntings of some of the Boston clergy of those members of their flocks who have courage to read, think, and believe for themselves on this most important subject—and who tell the simple and common people, that they [the people] can not understand this "sure" word of prophecy—(Brethren, is not this Papacy? even among Baptists)—if they had been there to have heard the fervid and affectionate supplications to the Source of Light and Truth for them, by their persecuted members, perhaps it might have done them good. Perhaps it might have led them to doubt the soundness of their own position, and have led them to "search" the "Truth." It was a profitable season; and I trust that results will shew that the place is really consecrated.

The objects of the founders of the Library are stated in the Signs of the Times. Their end is the glory of God. The means, the dissemination of Truth; especially in relation to the Second Advent of our Blessed Savior, in 1843. My heart's desire and prayer to God is, that all their objects may be attained; and all connected with the project and its support, be repaid in "this life an hundred fold, and in that to come, life eternal," and may they "shine as the stars forever and ever." J. W.

Providence, R. I., Sept. 8, 1841.

THE TEACHER.

"To this end was I born," he said, "and for this cause came I into the world, that I should bear witness unto the truth." A needful mission—and gloriously fulfilled! When he said to some, "will ye also go away?" well did they exclaim, "to whom shall we go? thou hast the words of eternal life! Of whom, but of him, shall we learn the truth we need? Who, but he, can tell us all that we need to know of God—of our duty to our Maker and our fellowmen—and of eternity? Shall we look to mankind for it? The world, in all of its own wisdom, knows not God. Will our own heart teach us? It is deceitful and wicked. Ignorance and error and dissension, are around us and in us. Who will teach us the Truth? He who speaks as never man spake. The Teacher comes from God. He speaks the things that he does know. He testifies the things that he sees with the eye of his own Omniscience. The understanding of the world is compelled to acknowledge the divinity of his teachings, despite its bitterest enmity of heart against his doctrine. He speaks—and his word goes forth returnless. Earth has no tongue that can gainsay it. Hell is dumb under it. It passes on through all time. The universe has no power to raise a contradiction against it. It will remain when time is no more—an eternal substance. It will judge the world at the last day. It will bear the redeemed away into the kingdom prepared for them. Received by them in this probationary state, continued in unto the end of life's trial, it will live in them with the power of an endless life. It will follow the condemned into their endless banishment—a ceaseless thunder upon their conscience, 'this is the condemnation, that light is come into the world, and men loved darkness rather than light: he that believeth shall be saved; but he that believeth not shall be damned: depart from me, ye workers of iniquity, unto everlasting fire.'

"Come—come and learn of me," he calls, to the wandering, bewildered children of men. "Come—learn of me," he calls, in accents of mercy, sweeter than the tones of angels. It is to those who are great and wise in their own eyes and the eyes of the world. It is to the simplest, humblest, most obscure and abject of the lost race. "Come—learn of me—my words they are spirit and they are life. Hear, and ye shall live. Hear and do the things which I say, and ye shall abide upon the rock of eternal security. Hear and do my sayings, and I will raise you up at the last day."

Will you go—reader, will you go to Jesus? Go, learn the

great science of happiness and eternal life. Go, be made wise unto salvation. Go, thou weary, heavy laden—thou bondman to sin—thou, distracted amidst conflicting opinions of men—thou, trembling in doubt and fear and anxious solicitude amidst the shaking of human institutions—thou, doubtful of the path of duty—thou, uncertain of thy acceptance with God, and thy heirship to heaven—go to Jesus. He calleth thee. Go, be waiteth to teach thee. He has come from heaven to instruct you in what you need to know. He invites, he entreats you to come and learn of him. He, even he, condescends to be the teacher of such as we are. Go—go in a learner's meekness, with a learner's confidence. Sit down, in the deep study of his Record, at his blessed feet. Yield your ear, your heart, your soul, your life, to the reception and influence of the truth flowing from his lips. Dearer than all melody will his sayings breathe over your spirit, sweeter than the honey-comb will be his words to your soul. Liberty from bondage, will be his law; and life from the dead, will prove the knowledge he imparts. Full as the noon-day, will be the light his instructions communicate. His words will quicken you to newness of life. They will bring heaven's kingdom within you—righteousness, peace, and joy in the Holy Ghost. They will be Christ in you the hope of glory. They will be in you eternal life.—*Disciple.*

SIGNS OF THE TIMES.

BOSTON, OCT. 1, 1841.

IMPORTANT WORKS.

SPALDING'S LECTURES,

Will be published on the 8th inst. at 14 Devonshire Street, (up stairs.)

MILLENNIAL MUSINGS.

A selection of soul-stirring hymns and spiritual songs, from various authors, relative to the return of the Lord, and the preparation of his saints to meet him in peace. It is designed for Second Advent Meetings for prayer and conference. It will be out the 8th of October.

MILLER'S NEW WORK,

Will contain a Lecture on the 24th chapter of Matthew, and one on Hosea vi. 1—3; with several other articles of importance, never before published. With an Appendix.

12,000

TRACTS ON THE SECOND ADVENT, JUST OUT.

These Tracts consist of twelve distinct discourses, and articles which are contained in the First and Second Reports of the General Conference. They are designed for gratuitous distribution. Price from 2 to 3 cents, except the Essay on the Millennium, of 74 pages, which is 6 cents. More particular notices of their contents in our next.

CONFERENCE AT PORTLAND.

Let it be fully attended. Let the Ministers and Brethren in that vicinity, that can, *all come.* Several interesting communications from Mr. Miller will be read to the Conference.

THE CONFERENCE.

A fourth Session of the Conference of Christians expecting the advent of the Lord, will be held in the Lecture Room of the BROADWAY TABERNACLE, NEW YORK. It will commence October 26, at 10 o'clock A. M.

A FIFTH SESSION.

Will be held in Low Hampton, N. Y. (at the residence of Mr. Miller,) in the Baptist Chapel, to commence on the *second day of November*, at 10 o'clock A. M.

RECEIPTS FOR REPORTS & PUBLICATIONS

Brought Over,	\$389.54
Valentine Cushman,	2.00
Oliver F. Daland,	2.75
Joseph Bates,	10.00
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	428.29

SECOND ADVENT REPORTS.

NO. II.

The Proceedings of the Lowell Conference are now ready for delivery. Price 20 cents.

THE WORLD LOST.

If it had light in itself, it would not need another light. If it had life in itself, it would not need to receive it anew. If it were not lost, Heaven need not come to seek and to save it. "I am come a light into the world," saith Christ, "that whosoever believeth in me should not abide in darkness. He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. I am the resurrection and the life." Said John, "He that believeth not the Son shall not see life, but the wrath of God abideth on him."

The world is *lost*. If it were not, righteousness would spring and flourish in the spontaneity and abundance of an indigenous product. Vice, if found at all, would be the sparse and sickly exotic. All experience shows the reverse of this. Sin and crime have proved universally spread, luxuriant and rampant, as natural growth. Virtue, as a foreign plant, has struggled for existence, against incongeniality of soil and climate, and the choking influence of prevalent vice. If Man were not *lost*, evil, if found at all upon his moral character, would be but the occasional excrescence on the tree of his nature. That tree would, notwithstanding, flourish in beauty, laden with the flowers and fruits of goodness. If moral evil were but a wart upon human nature, how easy the removal of the blemish, leaving the character fair and sound in native healthfulness. Instead of this, it proves, to all human surgery, the constitutional cancer. The out-breaking ulcer, cut out of the system at one point, quickly appears in another; proving that the virus has its subsistence in the whole system, circulating in the life-stream, flowing out from the heart through every fibre. When we have broken off from outward transgressions, we discover principles of evil within, too subtle to have been communicated to us in example; too deep to have been rooted by habit; and too mighty to be subdued by human determination alone, or by the mere letter of the law. We feel that the power that created us originally in holiness, is needed to create us anew to righteousness, since we have become lost to it. We feel the need of an Omnipotent and Infinite Redeemer, to deliver us from our guilt and to change our character, so that we may be at peace with God, and our hearts become the pure fountain of a holy life.

The condition of the physical, is made to correspond with the character of the moral world.

— "Nature,
Through all her works, gives signs that all is lost."

She has a mortal malady, manifest in the symptoms of her disease, and declared in the "sure word of prophecy." With her winter chill and her summer fever, her vernal bloom is as the hectic brightness on the consumptive's cheek, while corruption and dissolution prey upon the vitals beneath. In the intervals of her earthquake heavings, her dark and self-desolating storms, her calm and brightness are as the ease and quietude and hope in the intermission of the paroxysms of pain, convulsive strivings and assailing death, in the mortally deceased. Nature is consuming her own life in eking out a limited existence with just strength and duration enough to correspond with the world's moral character, and to answer the purposes of man's probation.

The world, therefore, needs a Redeemer. Jesus our Lord is the Savior it needs. To as many as receive him, he gives power to become the Sons of God. Their souls are pardoned and renewed to holiness here, and by death their bodies sleep to be revived in the resurrection to immortality and incorruptibility and glory. And when the elements of the visible heavens and earth shall have been "dissolved," he will revive them in a "new heaven and a new earth," an eternal and befitting abode for his redeemed people, "Behold," he saith, "I make all things new."

As many as act upon this principle, demonstrate its truth. Giving up all for lost in Nature, and seeking to find all in Christ, they experience salvation. Created anew to holiness of heart and life, they enjoy the kingdom of heaven on earth;

and, as Death opens the portal to Paradise and glory, they pass away, with the triumphant song, "O Death, where is thy sting! O Grave, where is thy victory!"—*Dis.*

THE CHRISTIAN TO THE WORLD.

No—never may my heart revert,
Deceiving world, to thee again!
I never may the Cross desert
For what my soul has proved so vain:
Tis true thy face doth wear a smile,
And thou art skilled to practice charms,
That might again my heart beguile
And draw me to thy fatal arms—

But I have proved thy falsity;
Mine eyes have seen thy emptiness;
Thy Friendship is but Treachery,
Thy Bliss the prelude to Distress:
And in the light revealing this,
Another world is brought to view,
Where love is love, and bliss is bliss,
And all is permanent as true.

LIGHT! LIGHT!! LIGHT!!!

Books on the Second Advent.

Friends at a distance who are anxious to read these works, but heretofore have found it difficult to obtain them, are hereby informed that Books and publications, of all kinds, have been deposited in the following places.

Maine.

East Corinth, John Ewer, Agent.
Bangor, R. Tylor, Agent.
Portland, John Pierson, Agent.
Wolwich, Samuel Fulerton, Agent.
East St. Albans, Charles B. Smith, Agent.

New Hampshire.

Exeter, A. R. Brown, Agent.
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New York.

Low Hampton, Wm. S. Miller, Agent.
C. M. Gilchrist & Co. Glens Falls.
La Roy Sunderland, 26 Fulton St. N.Y. City.

Canada.

Dr. James Lull, Agent.
Agents in other places will be noticed in our next

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SIGNS OF THE TIMES

AND EXPOSITOR OF PROPHECY.

VOLUME II.—NO. 14.

BOSTON, OCT. 15, 1841.

WHOLE NO. 38.

SECOND COMING OF CHRIST.

THE TRUMPETER OF ZION.

BY J. N. MAFFIT.

A blast is on the hills,
A roar upon the sea,
A searching echo thrills
Like trumps of victory,
And louder—broader—swells the song
That rolls in stormy chords along.

Tremendous, heard at night,
A moral trumpet blows,
And dead men wake in fright,
Rending their damp grave clothes—
Staring with eyes of fire, toward
The outspread banner of the Lord.

Blow, trumpeter, again!
Up break old monuments,
And flashing o'er the plain,
Blaze unexplained portents,—
While earth upon her mountain throne,
Gives from her mighty heart a groan.

Blow, trumpeter, once more!
Ten thousand legions come
Without the cannon's roar,
Or beat of stirring drum—
Grim wars turn pale before a host
The proudest captain ne'er could boast.

The rush of wings is heard,
The lutes of heaven play,
The storm creation feared
Hath passed in peace away,—
And glory, like an unbound sea,
Sweeps proudly round immensity.

Blow, trumpeter, in power!
The earth beneath the blast
Is changing every hour;
Its iron age hath passed,
And golden eras sweetly rise
Like daylight over summer skies.

The mellowing east is red,
The sun of glory nigh;
Uncover now thy head
Beneath a crimson sky,
Which blushes all a Savior's love
To gild thy canopy above.

Blow, trumpeter, a peal
Before the solemn knell
The death-note shall reveal,
And ring thy sad farewell;
Blow, wild trumpeter, in thunder,
And break the jaws of death asunder.

Blow trumpet—clarion—horn
Like many waters crying,
The doomed one to warn
And save a soul from dying—
Blow rock and mountain rampart round,
Till glory echoes back the sound.

Blow with your dying breath!
Fling on the midnight air
The swan notes of your death,
And leave their echo there:
The last shout of your sounding shell
Shall blend with angel harpers well.

LETTER FROM WILLIAM MILLER.

DEAR BROTHER HINES:—Yours were duly received, for which I was very thankful. I was glad to receive those tracts, wrote by Litch and others, to show our sleepy shepherds that others besides Miller, are awake to the important subject of the second coming of our Lord.

Since the arrival of the tracts, I have been to Hartford N. Y. and have lectured nine days, to crowded houses, delivering eighteen lectures. I had an opportunity of giving many tracts and books to clergymen of different denominations; and I think they will have a good influence. This class of professors, ought, if possible to be aroused from their slumbers. They are dreaming of convicting the world by means of their preaching, while they are only talking in their sleep. They are saying peace and safety, when sudden destruction cometh. They are pretending that their tinkering will mend the world, while every touch of theirs makes the world worse; and instead of healing divisions in the household of faith, they make a new rent, and add confusion, to the world confused. Yes, I am bold to say, our clergy must be asleep, if they cannot see that every move they have made to evangelize the world, for a few years past, has increased division at home, and anarchy abroad. The body of Christ is torn, and the world is waxing worse and worse.

I can see no prospect arising from the works of men; the Christian church is now in as deplorable a state as the Jewish church was when Christ came in the flesh. The Christian sects are encompassing sea and land to make proselytes, and when they are made, they are *many of them*, two fold more the children of hell than they were before.

All wise men must see, if they will open their eyes, that this picture of the Christian world is not too highly drawn, more pains is now taken to draw men to our sect, than to our Savior, and experimental religion is very little regarded at the present day.

If men will join us, or our sect, it is generally received as an evidence of his faith and a good mark of regeneration; but if he should join any other sect, it is probably good evidence of his hypocrisy and duplicity. More time is squandered in searching for errors in others, than in trying to obtain truth for ourselves. Every year witnesses an increase of party rancour; and the only remedy for this state of things, is a dissolution of the whole, and a new organization; "a house divided cannot stand," says our Savior. And for us to expect that the church will be united and happy, before Christ comes, and shakes in pieces these discordant materials from one end of heaven to the other, is as preposterous as it would be to assert that the body of a dead man, whose dust had been scattered to the four winds of heaven, by flood, flame, or wind, had, or could collect itself, form a new body rise into life, and be animated in body and soul again, without the agency of God. No man in his right senses would expect it; no man that understands human nature can believe it.

Then how can we expect the regeneration and combination of our sects into one with a harmony of mind and spirit, with the *same means* which have failed in every case for eighteen centuries past. No two sects have ever yet united, and is not 1800 hundred years long enough to try the principle. Surely then, let this vain theory of a spiritual millenium not flatter us to believe what Christ tells us is unattainable, and the

very reverse, e. g. as it was in the days of Noah &c. Nothing can be more certain than the theory of the temporal millenium having turned the heads of more than three fourths of our clergy, and in so doing, Satan has laid a trap, and a plan by which a multitude of souls will be deceived, and forever ruined. Who then will bear the blood of souls? Who ought to have learned the truth, and given the warning voice? The watchman. When I reflect, then, on the dreadful account our ministers must render, and how soon that time of judgment must come, I am truly affected at heart, and therefore I would do all I can to wake them up. I have put into their hands Litch's Address, with Jones and Ward's works, Miller's Views and Lectures. They will not purchase, and I have come to the conclusion to give them a chance to read, as long as I have the means to supply them. I gave away last week about ten dollars worth of books.

I almost despair of any, or many at least, of our clergy waking up and examining the subject. But if any thing will do it, *tracts will be the best means, and I wish we might raise a small fund for this purpose.*

I find that party prejudice goes a great ways with our ministers. Tell the Methodists I have Litch's work and they will consent to read it, but few of them will read mine or Ward and Jones. Tell the Presbyterian I have Ward and Jones, they will seize them with avidity, while the poor Baptist writer will go unread, and hardly be read by his own denomination of clergy.

Why do not the Baptists read your writings? say you. The common people do gladly: but the ministers will not read i. e. many of them I have known some when I have given them books, to go and sell them before they had read them!! If I am correct, what an account will they have to render in that day? May God have mercy on them, and open their eyes to see read, and understand.

Low Hampton, Sept. 24, 1841.

EIGHT FUNDAMENTAL ERRORS, No. 6.

"He denies that all Israel will be saved before the end of the world, against the uniform repeated declarations of the prophets, from the beginning."

The first part of this charge is true; for Miller does deny that all Israel will be saved *before* the end of the world; but the second part we deny, i. e. That "it is against the uniform and repeated testimony of the prophets from the beginning."

1. We shall show that "all Israel will be saved" *at* the end of the world, and not *before* it.

The first text which we shall adduce in support of this position is Romans xi. 25, 29. "That blindness in part is happened unto Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." But where is this written? Isa. lix. 20. The passage reads thus, and is a literal rendering from the Hebrew, "And the Redeemer shall come to Zion, and un-

to them that turn from transgression in Jacob, saith the LORD." Paul's declaration that all Israel shall be saved, is based upon this testimony of the prophet Isaiah, "as it is written." That they will not be saved before the Redeemer comes to Zion, and unto them that turn from transgression in Jacob, is clear also from the words of our Savior, Luke xxi. 23--27. "But wo unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory." No testimony can be more clear and decisive as to the fact that there can be no restoration of Israel until "the times of the Gentiles be fulfilled," than this. And furthermore, when "the times of the Gentiles be fulfilled," and there are signs in the sun, moon, and stars, and on earth distress of nations, with perplexity," &c. "Then shall they see the Son of Man coming in a cloud with power and great glory!"

But will "the Redeemer come to Zion, and unto them that turn from transgression in Jacob," before he comes "in a cloud with power and great glory." There is no evidence that he will. But when will the times of the Gentiles be fulfilled? When the four great empires predicted by Daniel in his prophecy of the four great beasts, chapter 9th, and his interpretation of Nebuchadnezzar's dream, chapter 2d, have run their race, and fall to rise no more. But the last kingdoms, according to Daniel, 7th chapter, will stand until the coming of the Son of Man, in the clouds of heaven. Is there no reference to this fact by the Savior in the passage above quoted? Until the end of the 2300 days of Dan. viii. 13, 14, the sanctuary and the host will be trodden under foot of the Gentiles, and then the little papal horn will be broken without hand," or destroyed by the brightness of Christ's coming. Then "the fulness of the Gentiles will be come in, and all Israel shall be saved. We are fully satisfied from a comparison of Romans 11th, Luke 21st, and Daniel's vision that "the fulness of the Gentiles," refers to the time of their triumph over Israel, i. e. the true Israel, and not to the number converted to Christ.

Will our brethren contend that the world will not end when Christ comes in the clouds of heaven with power and great glory? We think not.

2. *We shall now show that all Israel will be saved in the resurrection.*

Ezek. xxxvii. 1--10. "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones. And caused me to pass by them round about: and behold, there were very many in the open valley; and lo, they were very dry. And he said unto me, Son of man, can these bones live? and I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold I will cause breath to enter into you, and

ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded, and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above. but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. This passage is a symbolical representation, and is explained verses 11--14, "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

According to this testimony, "the whole house of Israel are to be raised from their graves and be brought in to the land of Israel. But do the Scriptures teach the resurrection of any of the human race after Christ's resurrection, before his coming again? 1 Cor. xv. 23. "Christ the first fruits, afterward they that are Christ's at his coming." There can, therefore, be no resurrection of Israel, until Christ's coming; and then the Israel to be raised and saved, are they that are his at that time, and through him are "Abraham's seed, and he is according to the promise." "What, then, shall the receiving of them (Israel) be but life from the dead?" *Nothing else.*

We now deny that there is a single text in the Bible, either in the law or the prophets, in the Old or the New Testament, which teaches that "All Israel will be saved" before the Redeemer comes to Zion and unto them that turn from transgression in Jacob; or before the times of the Gentiles be fulfilled, or the fulness of the Gentiles be come in and "the Son of Man" comes in a cloud with power and great glory.

But another question comes up, who are Israel since Christ? 1. "He is not a Jew who is one outwardly." 2. "That is not circumcision which is outward in the flesh." 3. "They are not all Israel who are of Israel." 4. There is no difference between the Jew and the Greek." 5. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye are Christ's then are ye Abraham's seed and heirs according to the promise."

SEVENTH ERROR.

7. "He denies that the gospel will be propagated and become triumphant throughout the world before the resurrection."

This, in the estimation of the Herald, is a "fundamental error in Miller's theory."

But what evidence do they present to prove that the gospel will ever become triumphant

throughout the world, before the coming of Christ and the resurrection? None at all. It is a mere assertion that the doctrine of Miller is erroneous, without one word of proof in favor of the opposite theory or against his.

We will, however, examine the point, before dismissing it, as it may meet the eye of some one who has never given this subject much thought. What our opponents mean by the gospel's becoming triumphant, we do not exactly know, but suppose they mean that it will exert an universal influence on all hearts, subjecting the whole human race then alive on earth to Christ. Nothing short of this will be a triumph of it throughout the world.

1. We shall briefly notice some of the arguments usually adduced in favor of the doctrine of the world's conversion, and show their fallacy.

1. "God has commanded that the gospel should be preached to every creature, and it is not yet accomplished: and if he had not designed it should be done, he would not have commanded it." True, God has commanded it to be done, but it has not been done yet, although 1800 years have passed since the command was given. Nor can it ever be done to the extent of the command, unless God raises up the dead, and gives them another opportunity of receiving it. The great mass of the race have died during that time, without the gospel, and what ground have we for concluding it will ever be different?

2. "Christ has promised that the gospel of the kingdom shall be preached in all the world for a witness to all nations; then shall the end come." True, he has made such a promise; and it is equally true, that it is nearly if not quite fulfilled. It will be a difficult matter to put our finger on a nation upon the map of the world, and say, that nation has not received the gospel. But, says the objector, "the promise implies something more than just a promulgation of the gospel within the bounds of each nation; it means that all the nations, and all the individuals of each nation, shall be brought under the influence of the gospel." But I ask for the expression in the text which goes to prove it, or from which the inferences can be justly drawn. It is not there. On the contrary, Christ declares that when each nation has heard it, "then shall the end (of the world) come."

3. "God has promised (Ps. ii. 8,) to give his son the heathen for his inheritance; and the uttermost parts of the earth for his possession." This also is correct. But the great question is, when, and how, is he to give it to him. The answer is at hand. When he sets his "King upon his holy hill of Zion," and by "breaking the heathen like a potters vessel." This certainly looks but little like the conversion of the heathen or the mild and healthful influence of the gospel. Nothing can be farther from it.

4. "The Bible promises (Isa. xi. 9,) that there shall be nothing to hurt nor destroy in God's holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Granted; but when, we answer, when the branch from the root of Jesse judges with righteousness, and smites the earth with the rod of his wrath, and slays the wicked with the breath of his lips. And when the wolf and lamb dwell together, and the leopard and kid lie down together, &c. This will be (Isa. lxv. 17--25.) when there is, according to God's promise, a new heaven, and a new earth, wherein dwelleth righteousness; which, according to Pe-

ter [2d epistle 3d chapter.] will be at the day of judgment and perdition of ungodly men.

We shall produce some arguments against the doctrine of the conversion of the world before the resurrection.

1. It is contrary to the declaration of Christ, that it shall be at the time of his coming, as it was in the days of Noah, which was a time of almost universal wickedness.

2. It is contrary to the doctrine of Christ, that the way to life is narrow and few there be that find it. While the way to destruction is broad and there are many that walk in it.

3. It is irreconcilable with the saying of the Savior to his disciples, in the world ye shall have tribulation. And through much tribulation we must enter into the kingdom of God. For if it is true, as many teach, that the devil will be restrained and driven from the earth for a 1000 years, and all shall during that time be converted to Christ, and all the inferior creation be perfectly harmless and docile, and there is no cross in being a Christian, then, most certainly, men will be carried to heaven on flowery beds of ease, and the offence of the cross will have ceased.

4. It contradicts the teaching of Paul, [2 Thes. ii.] That that man of sin, that the wicked will only be destroyed by the brightness of Christ's coming. But as long as antichrist is in the world, the gospel will never be triumphant throughout the world.

5. It is against the positive declaration of Christ, that his ministers will not have gone over the cities of Israel until the Son of Man be come. If he meant by the cities of Israel no more than he meant by the cities of Palestine, then it was alone in that age. But if he meant the cities of the promised inheritance to the true Israel, i. e. the whole world, then it is not yet done nor will it be until the Son of Man be come.

Finally, the doctrine of the world's conversion is in direct opposition to the whole tenor of God's word; it is a stupefying opiate to the conscience of the sinner, putting far away the evil day, at least a 1000 years, and holding out to him the delusive hope that the time will come when he shall come to Christ as a matter of course, and without the cross of Christ; it is a delusive hope to the professed Christian, of glory and pleasure in this world, putting him off his watch for the coming of the Master, and a constant preparation for his return. From such delusive anti-Christian hopes, the Lord deliver us, and let all the people say Amen.

EIGHT FUNDAMENTAL ERRORS IN MILLER'S THEORY.—NO. 8.

"8.—He declares in one place in his book, that Christ has greatly revived his church since the downfall of Napoleon, and has roused her to the missionary work, so that she has published the scriptures in *one hundred and fifty* different languages, while in another place he considers the Laodicean church, which the Savior declared to be lukewarm, and ready to be spewed out of his mouth, to be the prophetic emblem and type of Protestant Christianity in these days."

The first part of this item, we presume, our brethren will not dispute. It is too notorious to need proof or argument. The great increase of light, and multiplication of revivals are altogether unparalleled in the history of the world. The gigantic efforts of these last days are one of the wonders of the age.

But after admitting all this, we ask any care-

ful observer of the passing events of the day, whether there is not another side to this picture. Are there no reasons for believing this to be indeed a Laodicean age of the church? Let us look at facts. 1. Out of the thousands and hundreds of thousands yearly converted to God, "where are the nine?" Alas, they are not found that return to give glory to God. Comparatively few who have professed conversion, have continued steadfast. Our world is a world of backsliders. Few, comparatively, but what have professed to be converted at one time or other, yet how exceeding few are now alive to God!

2. A large proportion of the professors of religion in all the churches, of all denominations, are absolutely inactive in the cause of Christ. They have a name to live while they are dead: they profess him in words, but in works they deny him. This fact cannot have failed to meet the observation of every minister; that a few individuals, as a general thing, have the great burden to bear, both as it respects religious duties, and the financial interests of the church. The remainder stand aloof as though they had no interest in the subject. It is to be feared they are but little different in regard to their closet duties. Could more than four-fifths of the professors of religion of the present day be more appropriately described than by the term "lukewarm?"

3. "Because thou sayest I am rich and increased in goods, and have need of nothing." The fact of an increase of worldly riches and honors in the church is undeniable. Nor is this increase of riches confined to individual church members, but is characteristic of all the church establishments in Protestant Christendom. Has there been no ostentatious display of riches in the operations of the benevolent enterprises of the day? But with all the flood of riches which is in the hands of professors of religion, what a small pittance has been devoted to the cause of God! And how has that small pittance been drawn forth? Why, by an appeal to the passions, in a great measure; by a high state of excitement. Comparatively little has been done from pure Christian principle, and to the extent of the ability of the giver. Worldly mindedness is a striking characteristic of the present age; and for worldly gain about everything else is sacrificed.

That the benevolent operations have been carried on through means of a high state of excitement, witness the astonishing declension in the contribution of the two past years. The excitement had gained its height, and could not be sustained; and hence the falling off in funds, and retrenchment of missionary labors. If there had been no luke-warmness in the church, should we have had to listen to the plaintive appeals which so frequently stare us in the face whenever we take up a religious paper? The difficulty does not lie in the want of ability to meet all the exigencies of the times, for they are abundant; but in the luke-warmness of the church. The resources are abundant, but the mind to appropriate them is wanting. Well may such a church be exhorted to repentance, lest the Savior should spew her out of his mouth.

We have now gone through with a review of the alleged eight fundamental errors of Miller's theory, and have endeavored to meet each one of them with candor and fairness; and trust the truth has suffered nothing from our manner or spirit of treating our opponents.

But it is more than intimated that there are

other errors, "fundamental" in Miller's theory, beside those presented; but what, they are left to conjecture. The writer says, "Other errors might be shown, some of them fundamental, and others incidental, such as, that the day of grace will close, the Turkish empire will come to an end, and that there will be an unparalleled time of trouble in 1839; each of which catastrophes is an independent conclusion from independent chains of argument."

We are utterly at a loss to understand the meaning of this paragraph. Whether he means to have us understand the three errors enumerated are fundamental or incidental, we cannot determine. Nor yet do we know what to understand by the assertion "each of which catastrophes is an independent conclusion from independent chains of argument." If he means the three "catastrophes" he has just enumerated, he is sadly in fundamental error. The three points were all deduced from one chain of reasoning. 1. That the Turkish empire would fall in 1839. 2. That the fall of the Turkish empire would mark the ending of the second wo, or the sounding of the sixth angel, and that the third wo, or sounding of the seventh angel would immediately commence, when the mystery of God would be finished, or the day of grace closed. That as soon as the day of grace closed, the great time of trouble would come. So that each point was perfectly linked together.

The first point Mr Miller discovered to be erroneous before the time came, by finding another date for the beginning of his prophetic periods on which his calculation was based. And with a change on that point the whole chain was affected. That the Turkish empire fell precisely according to the time of the new data, is fully established. That the other events did not take place according to Mr Miller's opinion, is also clear. On those points, however, the writer of this review publicly dissented from Mr M. before the time. His error grew, not out of the word of God, but his interpretation of that word. Interpreting the word 'quickly,' Rev. xi. 14, to mean 'immediately,' without giving it any latitude. The time was correct, although all the events were not; but the third wo must and will soon come, and the day of mercy close.

CONCLUDING REMARKS OF THE HERALD.

"But in relation to the prophecies, Mr Miller is in an error. We say plainly, and if there is anything to risk, in the way of reputation, we risk it, that the events predicted to take place in 1843, will not take place; or to come a little nearer home, that those predicted to take place next August, will not take place."

If there is anything in all the writings of Wm. Miller, which can equal in presumption, the above quotation, we confess we have yet to learn where it is to be found.

What an amount of responsibility has the author of that paragraph taken on himself. He has vouched for the certainty of the fact that the Lord Jesus Christ will not come in 1843. To be more strong, and give the world a pledge of the certainty of his assertion, he came still nearer home, and assured us that the events predicted to take place in August, 1840, would not take place. But what has been the result of the calculations in reference to the events of August, 1840? We answer, everything we could desire or expected. Let it be understood that not one word was written and published by Mr Miller, in reference to August, and the fall of the Ottoman empire at that time, or any other event to take place then.

The calculation was made, written and published by the writer of this review, and not by Mr Miller. It is not in his writings. If there is any blame to be attached to anybody on that subject, let it fall where it belongs. Those who may wish to see the original calculation, and know what was calculated, (not predicted) to take place at that time, can find it in the "*Address to the clergy, by J. Litch.*" Let it be scanned, and learn all that was expected, and then compare it with the history of August, 1840, as found in the "Report of the Second Advent conference held in Lowell, June 15, 16, 17, 1841." We fear not the result of the investigation. If the events expected to take place then, did so take place, contrary to the *positive* assurance of the *Zion's Herald*, then there is a bare possibility that that voucher may fail once more in as signal a manner. Let no one, therefore, place too great confidence in the testimony, for it may fail.

We now repeat what we have already said, that our columns are open for a reply either from brother Brown, or brother True. They shall have an open field and fair play.

But the *Herald* closes by saying, "We hope God will overrule these things, for his glory; but the prospect now is, that Mr Miller's lectures will do infinitely more harm than good."

Take courage, brother, your hope will not be cut off; for not a week passes but what we hear of some new case of good wrought by Miller's lectures. The prospect continually brightens, and there are more and more signs that 1843 will bring the world's catastrophe.

THRILLING EXTRACT.

The present false notion of a worldly Millennium—Temporal triumph of the church.

The extract is taken from a work recently received from England, entitled "*The second coming of Christ, the true hope of believers, and the only triumph of the church.*" It is anonymous.

After showing that the modern notion of the millenium is unscriptural, and irrational, the author goes on to develop its fruits as follows:

"Under the present false system what a mass of unbelief takes shelter! Reason so gets the mastery over faith, that, like the Jews of old, we reject without inquiry, whatever shocks our prejudices, and are persuaded that we cannot err. Like them we differ to human authority, and quote our long list of orthodox and evangelical divines, and say, can these be wrong? have any of these believed? And by a strange coincidence it seems as if we were to fall into condemnation for rejecting Christ's second coming as they did his first. We, knowing that they erred in looking for an earthly deliverer, have so hardened ourselves against literal interpretation, that we also are ready to fall through unbelief; and thus both Jews and Gentiles be concluded under sin. But, alas! we speak to the deaf: men are so rooted in the persuasion that miracles belong to a gross and illiterate age, that they will not believe in the great things predicted, till it be too late. What, in this age of refinement! when knowledge and science are conveyed through the world like light; and our religious societies are sending the Bible into every nation under heaven; can it be thought that God will interrupt the gradual progress of this great work, by destroying the mass of the people whom we are about to convert; or that he

will add to a perfect dispensation by a new revelation of himself? We do not need these mighty acts of power to deliver such as we are from the contagions of idolatry. What we, who were enabled long since to cast off the delusions of Popery, and have still the conquering arms of the Bible and the Spirit, and have but to advance as we have hitherto done, to subdue the powers of darkness and set Christ's universal kingdom upon earth! Thus men get into a flippant mode of talking respecting the Bible and the Holy Spirit, as though, like machinery, we had the calculated results of a certain process at our command. As long as we misrepresent the mode in which God will set up his kingdom, and close our eyes to that which is most plainly set forth; it is but hypocrisy to profess ourselves his instruments, and to speak great things of his power and grace; for "who-so receiveth not the kingdom of God as a little child shall in no wise enter therein." The very truth of the Bible ensures that it shall be rejected by the majority; it would speak a vain language did the world cease to be full of sin and misery. This we know is most revolting language to the greater number of our professing brethren; but we trust it is with us a small matter to be judged of man's judgment; and for vindicating God's mercy and justice we are not careful; for every believer knows that there is none righteous but He; yea, that goodness and wisdom are but names, except as they reside in his purposes.

The trial of faith varies in different ages of the world. Once it was a scandal openly to preach the doctrines of grace; now they are outwardly professed by so many, that they no longer excite any considerable opposition or obloquy. Therefore now has God revived in us by his Spirit, the knowledge of things to come; in which his revealed purpose is found to be quite unlike the expectations cherished by the professing church. The scandal now lies opposing the common notions respecting the conversion of the world, and in preaching on the coming judgments and personal advent of the Lord. The natural man obstinately resists these doctrines; and we cannot but believe that they are and will be, the touchstone of faith in these latter days. They prove, in a manner, whether there is a communion with the living God, and a real drawing of heart towards the Savior. To prefer one creed to another often lies in a clear understanding; but to desire the presence of a holy God, shows that we are drawn of his Spirit, and that we have no real joy in the creature. "Our soul panteth for God, the living God. When shall we come and appear before him?"

SIGNS OF THE TIMES.

BOSTON, OCT. 15, 1841.

THE KINGDOM OF GOD.

We will now turn our thoughts to the mode of interpreting the term to mean the gospel dispensation.

1. We will examine Luke vii. 28. "For I say unto you among those that are born of woman, there hath not arisen a greater than John the Baptist; but he that is least in the kingdom of God is greater than he."

The usual mode of interpreting this text is, that although John was the greatest in the enjoyment

of religious privileges and knowledge of the gospel plan, and enjoyed a greater degree of the Divine presence and power; yet the least saint under the gospel dispensation is greater than he in these respects, has clearer light, and enjoys great privileges.

John was greater than Abel, first of martyrs, who by his faith and obedience obtained the distinguished honor of speaking to all coming generations on the object of that faith.

Greater than Enoch who walked with God 300 years, and had the witness that he pleased God, and should not taste of Death.

Greater than Noah, that preacher of righteousness, who alone was faithful of all an unbelieving race.

Or than Abraham, the father of the faithful, and friend of God. Or Moses, who spake with God face to face. Or Elijah, who was taken to heaven in a whirlwind and chariot of fire. But John was greater than they. A child of promise, the great forerunner of the Lord, to prepare his way; filled with the Holy Ghost in a bodily shape, like a dove came and rest on the Savior.

Now shall we be told that the least christian under the gospel dispensation is greater than John, although he may have but just emerged from the darkness of pagan barbarity or savage ferocity, with barely sufficient light to receive Christ by faith, and obtain forgiveness? It cannot be. Absurdity is stamped upon its very face.

But understand the Savior as using the expression "the kingdom of God" in its proper and uniform signification, and it is clear and beautiful. John, although greater than any who had been born, was still mortal, and subject to infirmities, persecution, pain and death. But in the kingdom of God, the blessed subjects shall be free from infirmities, sickness, errors, doubts, fears, persecution, pain and death; and be like the angels of God in heaven. They shall see as they are seen, and know as they are known.

Such is the birthright of every christian, and such the prospect set before the sinner, to allure him from the ways of sin to the path of life.

2. We will now look at Matth. xvi. 19. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven. If the kingdom of heaven here means the church, then into whose hands did the keys fall after Peter's death? If the Pope is not the rightful heir; who is? But if the promise is yet good to Peter, then he may yet be exalted to dignity in the kingdom of God.

The promise was not a present grant of the keys, but "I will give." It was not to all ministers of the gospel, nor yet to all the apostles, but to Peter; "I will give unto thee the keys," &c. What is implied in the promise, eternity will unfold. Of this we are assured, that it is not by saying Lord, Lord, we shall enter into the kingdom of heaven, but by doing the will of our Father which is in heaven.

THE JEWS.

It is said that the Jews of the Holy Land have increased during the last five years, from 2,000 to more than 40,000—*Zion's Herald*.

The above statement we have the means of knowing is entirely without foundation. It has arisen no doubt from the infatuated idea of the church, that the carnal descendants of Abraham are to re-

turn to the land of Palestine. The fact is, the Jews are leaving "their own country," instead of flocking to it. *Proof.*

JEWS IN NEW YORK. The North American says that five synagogues for Israelites are now open in New York. They number nearly ten thousand in that city. Many of them are Germans, who have recently been exiled here, by the oppressive laws which exist against that race in some portions of their own country.—*Zions Herald.*

There are not as many Jews in Jerusalem at this time, as there were ten years since. Mr. Homes, a missionary of the A. B. C. F. F. Missions, who has resided in that country several years, assured us when in this country a few months since, "that there were not 10,000 Jews to be found in the four cities of Jerusalem, Hebron, Tiberias, and Jafed," and that they do not increase in numbers in any of those cities; but rather decrease than otherwise.

OUR COUNTRY.

"On earth, distress of nations, with perplexity; men's hearts failing them for fear, and for looking after all these things that are coming on the earth."

Although our paper is not devoted to politics, yet, at such a time as the present, we should think it unpardonable not to call the attention of our readers to the subject. Our political history for the past year is unprecedented in our annals. Not one year since, and the body politic was convulsed throughout, every nerve and muscle was agitated, and strained to the utmost, for the accomplishment of a change in the national administration. Every stratagem which the ingenuity of crafty men could invent, was devised to attain the object. And it was obtained. But how strangely has Divine Providence confounded the wisdom of the wise, and brought to nought the counsels of the prudent.

The loud acclamation of the elated multitude on the occasion of President HARRISON'S inauguration, had scarce reached in its resounding echo the distant hills and valleys of the nation, and died away upon the listening ear, when another, and yet another voice came; it was the voice of alarm, then of wailing. The nation's pride and glory was fading under the hands of disease, *was dead.* The Vice President was then called to the chair of State, and all eyes were turned on him. Congress met, and have deliberated, and presented the result of their deliberation, but to be foiled in their plans by the veto of the President. Two successive bills for incorporating a national bank, having been vetoed by the President; his cabinet, with the exception of Mr. Webster, have resigned, and left him alone.

The Whig party in Congress, in their address to the country, appear to have cast off President Tyler, and are preparing to reorganize, and systematically oppose his administration. The parties are in the utmost confusion, and all confidence between former bosom friends seems to have fled, and it only remains that they shall betray one another, and hate one another. Indeed, it is hardly conceivable, how the government, under existing circumstances, can progress at all with business. The great whig party are so divided among themselves, that they can carry no measure in Congress, and the factions yet so large, that the Democratic party can do nothing; and even if in Congress the whig party could proceed harmoniously, yet it would be in avowed hostility to their own President. What will be the end of these things, it is impossible to foresee. But one lesson we may all learn from this state of things, and that is, "not to put our trust in princes, nor in

the sons of men, in whom there is no help." But let every lover of Jesus watch and keep his garments, and pray, "Thy kingdom come, thy will be done in earth as it is in heaven;" "for as I live, saith the Lord, God, I will yet be inquired of by the whole house of Israel to do these things for me."

CORRESPONDENCE.

LETTER FROM RICHARD W. REED.

BRO. HIMES:—A brief narrative of my late journey to Vermont, so far as connected with the prosperity of the cause of the kingdom at hand, may not be uninteresting to your readers.

I left Boston in the month of July, one beautiful morning, and by the assistance of raging chariots, running like lightning, described by the prophet, Nahum, (see 2d ch. 4v.) in a few hours, I was conveyed to the flourishing village of Manchester, where I attended the summer term of the Boston Quarterly Meeting of F. B. In which I embraced an opportunity of introducing the great subject of the Savior's coming soon, to bless his people and consummate their hopes.

Eld. Preble, of Newbury, succeeded me, with feeling remarks on the same subject. After which an aged sister arose and spoke of him to all the people; and praised God for inspiring some of his servants with moral courage, to speak out on the great subject. I found many at this meeting, who felt a deep interest in the subject, and many inquirers after light. From this, I accompanied the brethren to East Ware; where I spent the sabbath, and gave several lectures. In this place, I found warm hearted brethren, who were not terrified at hearing of the Savior's coming, to redeem his people from the grave, and change these vile bodies, and fashion them like his own "glorious body." A Calvinist Baptist minister in the place became somewhat excited, (probably with fear,) and said to his people, "My Lord delayeth his coming." As I was informed, he assured his people that he would not come under one thousand years. The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.

From Ware I was conveyed to Andover, by Br. Eaton, where I gave a lecture to a few in a public house, by request of the landlady; who by the way, was "waiting for the consolation of Israel;" and looking for his "glorious appearing." The season was interesting, and the people said:—"we will hear thee again of this matter;" and when I returned to Andover I was informed that Eld. Watson, who resides in the vicinity, had begun to sound the alarm: and say, "behold he cometh."

My next call was at Danbury, where I gave a discourse on the *manner, object, and time*, of Christ's second coming: I found some in that place to whom the Savior would not come as a thief, should he come in the "first, second, or in the third watch of the night." They too requested that "these things should be spoken to them again."

From this place I was conveyed to my father's in East Fairlie, Vt.; where I spent a sabbath with a Methodist Brother, who invited me to preach, which was accepted: and I spoke of the prospects of the church; that according to the reckoning of her chart, the attraction of the compass, the roughness of the seas, and every other appearance, she was soon to make harbor in the new kingdom.

But as in every other place, so in this; while some are watching for the predicted signs which are to guide them to the port, and rejoicing to find themselves rapidly sailing in the midst of a multitude of signs, answering to the prophecies; and they expecting the next moment as it were to sing on the banks of eternal deliverance; others of their brethren, too, cry out, "fog," and "moon shine;" well, "as it was in the days of Noah, so shall it be in the end of this world."

On the whole, I am happy to say that there is an increasing interest on the subject in East Fairlie. I have endeavored to supply my friends in that place with reading on the subject for some two years; and there are individuals in that place, who at first spurned at the idea of reading on a subject so novel, are now anxious to read all that comes to hand. One circumstance which took place while I was in the place is worthy of notice. Capt. Samuel M——, some eighty years of age, a man of considerable note for having possessed a large share of this world's goods, and for possessing mechanical genius; claims to have been the first inventor of the steam improvement, but failed to be recognized as such; with all his wealth and wisdom, however, was not the owner of a Bible. It so happened that through the instrumentality of a little girl a niece of mine, that excellent work entitled the "Present Crisis," fell under his notice, he soon became interested, or rather alarmed on reading it, went immediately and purchased a Bible; commenced reading, and said he did not know but the world would soon come to an end; he thought it best to be ready. An Infidel, after hearing my last lecture (which was to show that all the prophetic events would probably close in 1843) being asked what he thought of it, said it was no laughing matter.

I spent the next Sabbath in West Fairlie; the cause has some friends in that place, especially Br. Leavitt, the Pastor of the church, gave his assent to the truth of the matter. The following week I visited Strafford; I held no public meeting in the place, yet visited several brethren who were earnestly awaiting the approach of the promised "bridegroom." I returned to Thetford and spent the Sabbath with the Methodist brethren, at the Center Village. The congregation was large, solemn, and apparently interested; Br. Bedford, their minister, treated the subject with candor and propriety, and I can but hope that the truth was planted deep in many hearts. At 5 o'clock the same day, I attended a class meeting at the hill Village, where I found a band of warm-hearted brethren, who received the news of the Saviors coming, without much urging.

The next and last Sabbath that I spent in Vt., was spent in Brookfield, in a town where Bro. Miller once gave a course of lectures; hundreds in that region remember with joy the message borne to them by that harbinger of the crown; and will rise up, and call him blessed in the day of the Lord Jesus. In all the above named places I distributed publications on the second advent; and calls for preaching were both numerous and pressing. My brethren, pray ye the Lord of the harvest that he would raise up laborers and thrust them into his harvest, for the harvest is great but laborers are few.

Yours for the present truth.

South Boston, Oct. 24th, 1841.

LETTER OF CALVIN FRENCH.

BR. HIMES:—Having a leisure hour once more at home, in the bosom of my dear family,

I will give you some items of the remainder of my tour in Ct., and if you think it will in any way advance the cause of truth by giving what I write a place in the *Signs of the Times*, it is at your disposal. I left Hartford 25 ult. for Williamantic, a manufacturing village in the town of Windham, 25 miles E. of H. On my way, by making enquiry, I found the people had scarcely, by books, or other means, been informed, that there were many (who give evidence that they love Christ's appearing) that are looking for his near approach. At the place where I stopped for rest and refreshment, I was supposed to be a Mormon; and had it not been that I had written testimony to the contrary, I must have left with the impression that I was one of that deluded class; some said it was a book speculation, others "you can't make fools of people so easy." Oh that they were wise, that they would search for themselves for the evidence from the Bible that "the Great Day of the Lord is near, it is near, and hasteth greatly," Zeph. i. 14.

On Sabbath day an invitation was given to the Methodist and Congregational brethren to unite with the Baptists in a series of prayer meetings, to be held in connection with the lectures through the week. The M. brethren, with their Pastor and some of the C. friends, accepted the invitation and cordially co-operated in the work. The lectures were listened to with candor, and the legitimate results were apparent towards the close. Christians were revived, backsliders became alarmed, and on Friday eve. 3d inst. after the closing lecture, about thirty of the awakened came forward for prayers. I can truly say it was good to be there; it was a tender, solemn season, brethren of different names seemed heartily to unite for a blessing; this was as it should be. May the same spirit of brotherly kindness and charity dwell in the hearts of that dear people until Christ shall come.

Since my return home I have received a letter, dated the 13th inst. from J. B. Guild, pastor of the Baptist church in W. He writes "But this I do believe; the Lord is with us; some drops of mercy have fallen, whereof we are glad. The number of hopeful conversions I am unable to give, but I should think between twenty and thirty; there may be more, besides quite a number of backsliders reclaimed. The enemy rages with great violence, as though sure enough his time was short; there are as many as twenty, I should think, who are now under serious impressions, who have been forward for prayers; we have had meetings every night since you left.

The young converts seem to be bright and clear, for the most part, and evince a thorough work. May the Lord still continue to make bare the arm of his salvation, till a more glorious work shall be here enjoyed."

On the 4th I left W. for West Woodstock; on my way I passed through the town of Chaplin, and was glad on enquiring to know that the subject of the advent near had been introduced into C. About two years ago a person brought half a doz. of Miller's Lectures into the place, and disposed of them, one was purchased by a young man, who had become somewhat sceptical on religious subjects; he read the lectures until they troubled him, and wishing to get rid of them, he says to a brother older than himself in years and scepticism; "here is a book you ought to read." His brother purchased the book and read it. As I became much interested in this individual's history, I obtained his consent to use his name in connection with the important changes that have taken place in his views and prospects.

Says Samuel S. Snow to me, at 17 years of age, I professed Christ, afterwards went to the West, and being of an inquiring turn of mind, not well initiated into the evidences of the christian religion, by associating with infidels and reading their books, at 24 I became a Deist; after my return from the West I concealed my sentiments for a while, but at last threw off the mask, and at 28 was excommunicated by the church. I became an agent and contributor to the columns of the *Boston Investigator*; at 23 read Miller's lectures, had not read three lectures before my infidelity was shaken; by the time I had read them through I was convinced he was correct in his calculations; I began to pray for mercy, became alarmed for fear I had committed the unpardonable sin; after I found peace in believing I was received into the same church from which I had been excluded, without a dissenting voice; my conversion from infidelity was the commencement of a precious revival, during which about 60 made a public profession.

I hope the brethren in C. will make a prayerful effort, that an effectual door may be opened for a course of lectures, which, with the blessing of God accompanying, would result in another precious revival.

Should the above account of Br. S's conversion meet the eyes of any who have used their private or public influence to prevent the circulation, or reading of the lectures, or publications on the advent near, or should it reach the eyes of that Pastor who publicly advised his hearers, if they had the lectures, "to put them under the forestick, as they would give more light in that way than any other." Let those individuals and that Pastor ponder well the ways of their feet, and inquire if it is not possible that they may be found fighting against God?

On Sabbath eve. 5th. I commenced in Woodstock, in the Baptist Meeting house; some attention was awakened among bro. Hick's people; the cause of Zion appears to be in a languishing state among them. May God speedily visit and revive his work in that place.

On the 11th I left Woodstock for Southbridge, Mass. where, according to a previous engagement, I expected to have given a course of lectures. As an effectual door was not opened, I gave heed to the advise of the Savior, and left S. for home, from which I had been absent almost six weeks. I trust I feel grateful for the blessings received at home and by the way, during my journey.

My next course of lectures I expect to give in the Baptist Meeting house in Brooklyn, Ct. to commence on Saturday eve. Oct. 2d.

Yours in hope of a blessed immortality,

CALVIN FRENCH.

Needham, Sept. 22d, 1841.

BIBLE READER'S REPLY TO LITCH.

MR. EDITOR:—No writer loves to be caricatured, or, made to write folly and error, when he has written sense and scripture truth. I should not have noticed the 4th of Mr. L's series upon the first paragraph of my review of Mr. Miller's Theory, had not bastard doctrines been imputed to me, whose relationship I can never own.

It is easy to make a man of straw, call it an antagonist, and take great importance to ourself for demolishing it. The 4th No. of Mr. L's series is an instance in point. Because the *Bible* (not Bible reader) reveals most plainly that "Christ shall reign till he hath put all his enemies under his feet, and the last enemy which

shall be destroyed is death," (i. Cor. 15) which, the Bible also reveals, is after "the thousand years are finished," or after the Millenium: (see Rev. xx. 5, 14,) therefore Mr. L. says, "the doctrine which Bible Reader here advocates is, that Christ will reign over the saints on earth only a thousand years." And more, Mr. L. even manufactures a regular three headed argument, and puts it into Bible Readers mouth, to prove the above doctrine, and then labors to exhibit its fallacy by four formal arguments.

In reply, permit me to say, 1. I believe no such doctrine. 2. I have never penned such a doctrine. 3. No one, it would seem, not chained faster to a human theory, though desirous to sit where Mary sat, could gather such a doctrine from my words, in No. 20 of the *Signs of the Times*. 4. I have uniformly believed and taught (not that Jesus Christ shall reign over the risen saints, and only for a thousand years) but that the saints shall reign with him as joint-heirs, as Co-Kings. 1. If we suffer with "Him, we shall reign with him" (2 Tim. ii. 12.) "To him that overcometh will I grant to sit with me in my throne," &c. "To him will I give power over the nations, and he shall rule them with a rod of iron," &c. (Rev. ii. xxvi: 3. 21) 2. on this earth. "And we shall reign on the earth," Rev. v. 10, 3. For one thousand years. Before the sea, earth and hell shall have given up their dead; "And I saw thrones, and they sat upon them, and judgment was given unto them &c. and they lived and reigned with Christ a thousand years, but the rest of the dead lived not again until the thousand years were finished, this is the first resurrection," Rev. xx. 5,—14. And in the new earth, where there is no sea, curse, &c., they shall reign forever and ever. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea, and there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever. And he said unto me, these sayings are faithful and true" Rev. xxi. 1: xxii. 5 6.

Again, in the conclusion of his argument against what Bible Reader never said or wrote, Mr. Litch says, "will Bible Reader still insist that flesh and blood can and will inherit the kingdom of God for at least a thousand years." Another man of straw. Bible Reader never penned what Mr. L. here imputes to him, and therefore he insists not. But I have said, and still insist in believing and saying what the Holy Ghost has taught, that flesh and bones can and will inherit, and reign, too, in the kingdom of God. For proof may I ask Mr. L. "will Christ Jesus inherit the Kingdom?" You promptly answer, "Yes." Well, after His Resurrection He said, "a spirit hath not flesh and bones as ye see me have" Luke xxiv. 39 "this same Jesus shall so come in like manner as ye have seen him go away" &c., Acts. i. 11. and we shall be like him, &c. "John iii. 2, who shall change our vile bodies, that it may be fashioned like unto his glorious body." Phil. iii. "For we are members of his body, of his flesh and his bones." Eph. v.

Cannot Mr. L. perceive an immeasurable distance and difference between flesh and blood (natural life) Lev. xvii. 11, not inheriting the kingdom of God, and that same kingdom having flesh and blood for its subjects: and making it certain too that those subjects still in flesh and blood shall obey God one thousand years, until deceived by Satan who, shall be let loose

at the close of the millenium? Now it is *over the people, nations, and languages still living on this earth* in flesh and blood, that "those who shall be accounted worthy to attain unto that resurrection of which our Lord spake in Luke xx. and which St. John calls the *first* resurrection, shall *reign with Christ for a thousand years.*" To "*inherit* a kingdom" is the prerogative of "*Kings,*" to be *subjects* is the willing or unwilling state and duty of the *ruled.* This noble birthright, this inheritance of Kingdom "*is not of blood, nor of the will of the flesh, nor the will of man, but of God.*" John. i. 13.

A BIBLE READER.

REPLY TO THE FOREGOING.

Bible Reader thinks I had no ground for understanding him as I did. I thought then, and still think I had. I can assure him however that it was far from my thoughts or intention, to caricature either him or his argument. I wrote a reply to what I conscientiously believed to be his argument. He disclaims the doctrine, and explains his meaning, and I think I understand him, and shall reply to his *present* position.

1. I understood his opinion to be this. The saints, all who are Christ's at his coming, whether living or dead, will be raised and made immortal, or be changed to immortality, and reign jointly on earth with Christ, over the heathen nations, in flesh and blood, a thousand years. And during the one thousand years all the heathen nations will obey them. Then Satan will be loosed and deceive them, and they revolt from the saints.

2. At the end of the one thousand years the conflagration of the world will take place, the final resurrection, and a new heaven and a new earth, wherein dwelleth righteousness, will appear, and the saints will reign on it forever and ever.

If this is not his meaning, then I confess myself unable to determine what it is.

To these opinions I have already replied in my former numbers. The reader, by referring to them, will learn—1. That at the coming of Christ, he will glorify ALL his saints and destroy all his enemies.

2. That the new heavens and the new earth spoken of by Peter and Isaiah, will be created, and the meek inherit it, and reign over it, with Christ, not a thousand years only, but, "*forever and ever.*"

3. That the rule of the saints over the nations, not to govern them, but to *dash* them in pieces like a potter's vessel, even as Christ has received of his father. [Rev. ii. Ps. ii.]

4. That when the four great kingdoms of earth terminate, the saints will take the kingdom and possess it forever, even forever and ever. When the seventh angel sounds, the kingdoms of this world will become the kingdoms of our Lord and his Christ, and he shall reign [not a thousand years only, but] forever and ever.

The one thousand years will bring no change in the state or reign of the saints, for they will, at Christ's coming, be restored to the inheritance of the kingdom prepared for them from the foundation of the world. To reign or have dominion, not over men, for that was not the original dominion, but over the beast of the field, the fowls of the air, the fish of the sea, and every creeping thing that creepeth upon the earth. It is not "*this world*" but "*the world to come*" Heb. ii. Ps. viii. that is given to Christ, and all things to be put under him. That dominion, when he comes in his glory, and is seated on the throne

of his glory, he will give to his saints; and they shall take the kingdom and possess it forever and ever.

5. With respect to the thousand years reign of the saints, the most we can make of it, is, that they will be raised and reign a thousand years before the rest of the dead live again.

The judgment at the close of the chapter, is not inserted there, as the place or time, in the order in which it will take place, but as a distinct subject from the order of the resurrection. So also another distinct subject is introduced in the 21st chapter, a description of the new heaven and new earth and new Jerusalem.

Bible Reader also makes a great distinction, between inheriting the kingdom of God, and being subjects of it. But he might as well talk of a mighty difference between the subject of the United States Government, and the inheritors of it. The President is as much a subject as any other individual, but he inherits all the benefits of it, and so does every other individual member of the Confederacy, if the laws are equitably administered, as they will be in the kingdom of God.

J. LITCH.

THE MILLENIUM.

MR. EDITOR:—We have heard of men who came among us from abroad, with high-sounding titles, and were received into the highest circles of fashionable life, with the joy of a new and great acquisition; who have managed by shifting from city to city, from New York to Philadelphia, to keep up appearances, and to pass currently with wayfaring men for Count such a one, and my Lord a Nobleman: and who, by some unlooked for event of Providence, have been suddenly discovered and ascertained to be sheer pretenders: fortune hunters, ignoble of birth, of reputation, base. *Sic transit gloria mundi.*

In social life, it is of the first importance to keep pure company; to receive into the circle only men of truth and honor, and to scrutinize carefully the pretensions of a stranger, before the door is opened which admits him into the bosom of the family. How much more important in religious life, to search and prove the doctrines which offer to our heart, new modes of faith, and hopes of heavenly bliss!

The doctrine of a millenium "*prior to the resurrection,*" is universally welcome in religious circles, and is fondly cherished by multitudes. When was its claims submitted to the test of examination, since the time of the Reformers? Who has challenged the loyalty of this giant doctrine, since the great reformation? Who has tried its pretensions with an eye zealous for the faith of the crucified Lord, not careful to please men? I know the doctrine is well received: the odium which the great reformer in Germany and England put upon it, have been concealed by false curls, or I am mistaken.

Suppose I am mistaken, that is of small importance; but suppose this doctrine of the millenium is the same which Luther, Melancthon, Cranmer and Ridley condemned to the grade of a fable, that is a point of vast importance: not because the opinion of man contravenes the word of God; but because the peculiar situation, and eminent learning and piety of these men, is a good guaranty on the face of their opinion, commending it to our respectful attention. Any sentiment which they unanimously stamp with reprobation as "*opposed to the Holy Scriptures;*" should be well examined, before being received in our churches and religious circles.

Ignorant of any public attempt to scan the pre-

tensions of the doctrine of the millenium, prior to the resurrection, I am ready to undertake it: and affirm as a reason why the religious public ought to scrutinize the pretensions to a millenium *prior to the resurrection,* that their *general reception* in the Protestant church *cannot be dated earlier than the 19th century*—"Strike, but hear me!"

Some eminent names in the church received them earlier, and scattered them broadcast; but they never sprang up and covered the ground, *until within the last forty years:* and for the eminent names of the owners of these tares, I think I can bring three to one of their contemporaries, and their predecessors unanimously, to prove that the doctrines of the church standards, were the doctrines of the church itself, in respect to the Lord's coming in his kingdom, until the present century. I admit the existence of a change now. The Protestant church has departed from the present hope of her Lord's coming, which hopes all her standards cherish with the Bible, and she has taken up instead, a hope, which her fathers branded in the forehead "*a judaizing notion.*"

But the resolution of this knotty point will not depend on the names of men: if it did, the names of Milton, Bunyan, Baxter and Heber, will weigh as heavy as the best that can be brought in any way to oppose them on this subject: besides, Martin Luther, Philip Melancthon, Archbishop Cranmer, the martyrs Ridley, Latimer, and others of their company, will be in point of authority, a full match for Scott, Henry, Smith, and company of a more recent date. If the millenist appeal to *names of men,* let him know that an array can be made of *old lights* in a galaxy of glory, that will, on this point, of the millenium "*prior to the resurrection,*" eclipse the *new lights* altogether.—However the light of the Divine revelation is what will alone clear up the difficulty: and I merely hint in this place, at what in my next I will more fully unfold, to wit: that our *prophet* abundantly assured us in the gospel of his kingdom, that in this world his *followers* shall have tribulation; that his *citizens* will abandon him; that *his church* will *apostatize*; that the *faith* will at last hardly be found; that "*perilous times shall come,*" that the love of many will wax cold; and others will openly scoff at the promise of his coming: but not one word does our Lord say, not a hope does he encourage of any day of glory for his followers in this world, or any other world, until the arch-angel's voice announces the return of our Lord, and summons all kindreds and nations to his righteous tribunal.

"To the law and to the testimony" is our appeal. *Sic transit gloria mundi.* H. D. W.

Note. We hope Brother W. will continue these articles till the mist of the modern fable is fully cleared away. E D.

LETTER FROM A SISTER IN GREENLAND, N. H.

BROTHER HIMES:—I have read Bro. Miller's lectures carefully, and have prayerfully searched out his Scripture references. There is now no doubt in my own mind, but that the 2300 days, or years of Daniel's vision, will end in '43. Within a few weeks I have heard brother Litch, which has confirmed my belief; not only so, but it has increased my joy in the Lord. His text, and the solemn manner in which he illustrated it, dwells upon my mind with weight. I am sometimes led to sing with the poet:

There those who do well,
With Jesus shall dwell,
Forever and ever, in peace;
They need not the moon,
Nor the bright shining sun
In so glorious and holy a place,
God's glory; will shine,
And give light divine.
Therefore, it will never be night,
Such raptures are there, All heav'n doth share
It's perfectly filled with light

The whole hymn beautifully describes the New Jerusalem--as in Revelations; and the happiness of those who are counted worthy to enter the blest kingdom. Such as have in this world chosen Jesus Christ for wisdom, righteousness, and sanctification; will then have eternal redemption. O soul-cheering thought. I know that during my 48 years journeying through this world, I have enjoyed many a sweet visit of my Savior's love, and the fulfillment of many a Scripture promise, which I hold more dear than all the world beside. Yea, one glimpse of the unparalleled love of our blessed Lord, through faith in his name, has given me more freedom from the curse of sin, than all my good works could ever do;--and since he died to save I cannot doubt his willingness to receive humble supplications.

Brother Himes, I rejoice that you and other Watchmen are giving the midnight cry, while many professed preachers seem disposed to put it farther.---It is astonishing how they can if they read, with any desire to understand,

Watchman, tell us of his coming,
What are the signs, that now appear?
Will He come, with clouds descending,
Thousands with Him in the air.
Watchman, Heralds, Undershepherds,
What are the indications now?
Why are believers multiplied?
Why do the nations tremble so?
Watchman! what are all those rumors?
Are the prophecies fulfill'd?
Why tumultuous sounds, and thunders?
And many hearts, through fear, are chilled?
Watchman! tell us why the wicked
Do such horrid deeds commit--
Why are many righteous sealed,
Purified, and made white?
Watchman! why are many looking
For the coming of the Lord?
And say, "Behold the Bridegroom coming,"
According to the gospel word.

Brother, I have for some time wanted to take our paper, the "Signs of the Times," but now my husband has engaged the next volume I want it to come, he is a believer in the glorious approach of the everlasting kingdom of our God on earth as being near, has purchased the report of the general conference, Br. Litch's address and Bro. Miller's lectures, so the greater will be my condemnation if I do not understand. May the blessing of God attend your endeavors to circulate truth, and at last save us in his kingdom through Jesus Christ our beloved Lord, and lead-er into that day, for which all others were made. The Nobleman will return, then may we appear clothed in his righteousness.

SIGNS OF THE TIMES.

BOSTON, OCT. 15, 1841.

OFFICE OF THE "SIGNS OF THE TIMES,"

14 DEVONSHIRE-STREET, (up stairs,) 14.

All communications relative to the *Signs of the Times*, and the Publications of the

Second Advent, should hereafter be addressed to JOSHUA V. HIMES, 14 Devonshire-street, Boston, Mass.

Theological Books, Bibles, Testaments, Cruden's Concordance; and Stationary also, as above.

THE CONFERENCE.

A fourth Session of the Conference of Christians expecting the advent of the Lord, will be held in the Lecture Room of the BROADWAY TABERNACLE, NEW YORK. It will commence October 26, at 10 o'clock A. M.

A FIFTH SESSION.

Will be held in Low Hampton, N. Y. (at the residence of Mr. Miller,) in the Baptist Chapel, to commence on the *second day of November*, at 10 o'clock A. M.

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No. I. *Proceedings of the Conference*, on the second coming of our Lord Jesus Christ, held in Boston, Mass. October 14th, 15th, 1841. Price \$2 per hundred.

No. II. *A Dissertation on the Second Advent.* By Josiah Litch. Price \$2 per hundred.

No. III. *A Dissertation on the Chronology of Prophecy.*—By Josiah Litch. Price \$2 per hundred.

No. IV. *Dissertation on the Restoration of Israel.* By Henry Jones, of New York City. Price \$3 per hundred.

No. V. *A Dissertation on Prophetic Chronology.* By William Miller. Price \$2 per hundred.

No. VI. *A Dissertation on the Judgment.* By William Miller. Price \$2.00 per hundred.

No. VII. *History and Doctrine of the Millennium.* A discourse delivered in the conference on the Second Advent near, at Boston, Mass. Oct. 14, 1840. Price 6 per hundred.

No. VIII. *Proceedings of the second session of the General Conference of Christians*, expecting the Advent of our Lord Jesus Christ, held in Lowell, Mass. June 15, 16, 17, 1841. Price \$2 per hundred.

No. IX. *Dissertation on the nature and manner of Christ's second coming; together with the events attending and preceding it.* By Henry Jones, of New York, before the 2d General Conference on the Advent, at Lowell, Mass. June 15, 16, 17, 1841. Price \$4 per hundred.

No. X. *Dissertation on the glorified kingdom of God on earth at hand.* By Josiah Litch, delivered at Lowell, Mass. June 15, 16, 17, 1841. Price \$2 per hundred.

No. XI. *Dissertation on the fall of the Ottoman man Empire*, the 11th of August, 1840. By Josiah Litch. Delivered before the 2d General Conference on the Advent, at Lowell, Mass. June 15, 16, 17, 1841. Price \$2 per hundred.

No. XII. *The Doctrine of the Millennium.* The order of the resurrection and order of the judgment. By Josiah Litch. Price \$2 per hundred.

SIGNS OF THE TIMES

AND EXPOSITOR OF PROPHECY.

VOLUME II.—NO. 15.

BOSTON, NOV. 1, 1841.

WHOLE NO. 39.

SIGNS OF THE TIMES.

BOSTON, NOV. 1, 1841.

REPORT OF THE PROCEEDINGS OF THE THIRD SESSION OF THE GENERAL CONFERENCE, EXPECTING THE ADVENT OF THE LORD, HELD IN PORTLAND, ME. OCT. 12, 13, 14, 1841.

The Conference convened in Casco street Chapel, Oct. 12, at 10 o'clock, A. M., and was called to order by Abijah Bridges, one of the Assistant Chairmen. Prayer was offered by Bro. Bridges.

Bro. T. F. Barry and Joel Spaulding were appointed a committee to nominate such servants to the conference as should be needed to facilitate the business of the session. It was recommended that the conference remain as organized at Lowell; and that the vacancies of the absent members be filled. Whereupon, the following nomination was made, and confirmed for the

Committee of Arrangements.—J. Litch, E. B. Rollins, Joel Spaulding, John Pierson, J. V. Himes.

Committee of the Roll and Finance.—T. F. Barry, Parker Dow, D. Knowlton, R. Walker.

Assistant Secretary.—Josiah Litch.

The session continued three days, with increasing interest. The morning of each day was occupied in prayers, addresses, mutual discussions on important subjects connected with the Advent were also introduced in some of the morning meetings, with the happiest effect.

During the session, the Secretary read interesting letters from Brothers Miller, Jones, and Tucker, which will be found below.

The afternoons and evenings were occupied by sermons and addresses, by J. Litch, and others; and on the last afternoon of the session, by unanimous desire, the Lord's Supper was celebrated. It was a most interesting season. The meeting was concluded in the evening by an address, by J. V. Himes, on the importance of "knowing the time" in which we live, and of waking out of sleep, from Rom. xiii: 11—14. When the conference adjourned to meet in the Lecture Room of the Broadway Tabernacle, New York City, Oct. 26, at 10 o'clock, A. M.

Names of members of Conference present:

Portland.—Hollis Randall, John Pierson, Clarissa Vose, Martha Moses, Joseph W. Collins, Alice P. Smith, Mary Reynolds, M. C. Brown, Daniel M. Thurston, Jane M. Thurston, Clarissa Luke, Rhoda Winslow, Jane Edmunds, Abby Edmunds, Ruth S. Jackson, Susan Pierce, John Townsend, Robert Jackson, Nancy Clark, Zebulon Black, Almira Black, Francis Clark, Nancy Clark, Hiram Bruce, Nancy Pierson, Francis Pierson, Geo. H. Rich, Samuel Farrar, Louisa A. Clara, Eunice Hunt, Susan Baylie, J. Barry, Harriet Morrell, Ira Tibbetts, Mary Ann Small, Sophia Randall, Michael Nutting, Joseph Read, S. S. Stevens, S. M. Johnson, E. Tufts, Catharine Wilson, Freeman Smith, Jas. Small, Orinda Haines, Elizabeth Haines, Jacob Mills, Jr. Alexander Edmunds, Ann D. Brown, Eld. C. R. Rollins, Eld. S. E. Brown, Joseph Cur-

rier, Ebenezer Stephens, Elizabeth Martin, Peter Johnson, Johnson Jorden, Betsey Wilson, Wm. H. Hyde, J. Hopkins, A. N. C. Coad, Rachel Cushing, Elizabeth H. Stanwood, Salus M. Adams, Olive Adams, Eliza Chick, Rebecca Randall, Hannah Johnson, M. Moony, Mary Townsend, Ann E. Brown, Mary Ricker, Sarah Greely, Olive Berry, Elijah Robinson, Hoster Ann Mitchell, H. Atkins, Gardner Rich, L. C. Phinney, Harriet Lewis, Mary Woodman, Harriet Mills, Rebecca Addis, Eliza Nutting, Betsey Pratt, L. Merrill, James Berry, J. C. Stanwood, Stephen Sweet, H. Cook, M. Reynolds, M. Reynolds 2d, Mary Allen.

Cape Elizabeth.—Mary G. Stanwood, Happy Jordon, James Roberts, Samuel C. Stanwood.

New Gloucester.—Ephraim Stinchfield.

Dexter.—Eld. Abijah Bridges, Eliza Adams.

Goodwin's Mills.—Eld. G. Greely, Harriet B. Greely.

Chadson.—Samuel E. Mosher.

Falmouth.—Harrison Rogers, Catharine Rogers.

Poland.—Leonard C. Phinney.

Westbrook.—Zelia Hopkins.

Athens.—David Knowlton.

Kennebunk.—Eld. M. Palmer.

Belgrade.—Eld. Joel Spaulding.

Chelmsford.—Benjamin Spaulding.

Raymonds.—Hezekiah Cook.

Portsmouth, N. H.—Eld. T. F. Barry.

Lowell, Mass.—Ann Chafin.

Boston.—M. J. V. Himes, J. Litch, E. T. Abbott, Francis Abbott, Henry Emmons.

Newark, N. J.—L. D. Fleming.

Cornville, Me.—Eld. Henry Frost.

Berlin, Me.—S. P. Beckford.

St. Albans.—P. Dow.

Durham.—J. Higgins.

REMARKS ON THE CONFERENCE.

The experience of a year has established the belief that these convocations of the disciples of Jesus are important auxiliaries in the work of spreading the gospel of the kingdom of God at hand. From what we have learned of the influence of former conferences, we are entirely confirmed in the opinion that more may be done for the advancement of this cause by means of conferences in the various sections of our country, than by double the amount of effort and expense in any other way. And with the views we cherish of the magnitude of our work, and the great events so near before us, it certainly cannot be an unimportant matter with us how these fleeting moments are improved. Whatever our hands find to do, we, above all others, should do with our might; no time is to be lost in carrying forward the great enterprise before us, of arousing the slumbering virgins to an examination of the condition of their lamps, and a diligent preparation to meet the Bridegroom.

Our session at Portland, like those which have preceded it, has proved a season of deep and special interest to those who love and look for the soon appearing of the Savior "in his own glory, in the glory of his Father, and of the holy angels." Although but little, comparatively, has yet been done in Maine for the spread

of this thrilling and soul-awakening doctrine, yet there is manifestly a deep feeling taking hold on the public mind, especially back in the country towns, and most importunate requests are coming up for light and instruction on the subject. Many laborers might be profitably employed in various parts of the State, in lecturing and spreading publications. Notwithstanding, from the location of the place, but few from other States were able to be present, yet the conference was well attended, both from the city and country. Few could pass through the various exercises without profit, both to their head and heart. Nor could they fail to be strengthened and confirmed in the faith once delivered to the saints, and be more than ever resolved to devote all to the service of God, and live only for the far more exceeding and eternal weight of glory which awaits the faithful in the kingdom of God. The social prayer and conference meetings were characterized by the presence and special influence of the Holy Spirit, and the prevalence of a spirit of strong brotherly love and of fervent devotion. Truly might it be said, "it is good for us to be here."

It will be seen, that interesting communications were received and read to the conference from our brethren and fellow-laborers, Miller and Jones, who were unable to be present with us, and were listened to with deep interest and pleasure. Communications were also read from several other friends of the cause, showing the progress of the doctrine, and the importance of the circulation of publications on the Second Advent. The conference were greatly cheered and encouraged by a letter from our beloved brother Tucker, of Apulia, N. Y. who has recently embraced the doctrine.

Several other ministers of the gospel have recently avowed themselves believers in the doctrine of the second advent in 1843, and declared themselves greatly blest, both in their own souls, and in their labors by the open avowal of the sentiment.

The written address to the conference by Brother Miller, was listened to with deep attention, and is a most important document. Also the attention to the other addresses delivered on the occasion, gave reason to hope that the word was not spoken in vain.

The tract enterprise was taken hold of with energy by the friends, and a large number of these fearless messengers of divine truth, were taken up and scattered abroad through the country. And we doubt not but that the salvation of souls will be the result.

But the crowning scene was our sacramental season, Thursday, P. M. It was truly a season of refreshing from the presence of the Lord, and will not soon be forgotten by those present. After several most thrilling addresses from ministers of various denominations, where all minor considerations were swallowed up in the one great, all-absorbing thought of soon beholding the great MASTER at the head of his own table, and taking from his own hand that new wine in his Father's kingdom, the Lord's Supper was administered to the disciples, without

regard to sects or parties. It was one of these rare scenes on which we doubt not the angelic host gaze with rapture and delight.

The season throughout, was the most solemn, subduing, melting and reviving, we remember to have enjoyed for many years.

With an emphasis, many a heart could say:

"These sacred signs thy sufferings, Lord,
To our remembrance bring;

We eat and drink around thy board,
But think on nobler things."

Christ our passover, slain for us; Jesus, the righteous, our High Priest, entered with his own blood into the holy place; the Lord, our righteousness, our advocate before the throne of God, were the inspiring themes of that hour.

Finally, the conference has been of a most important character, and its influence will be widely felt among the hills and valleys of this enterprising portion of our country; and we trust in the day when the Master comes to make up his jewels, it will be found that the effort has resulted in the glory of God and good of man.

ABIJAH BRIDGES, *Chairman*.

J. V. HIMES, } *Secretaries.*
J. LITCH, }

ADDRESS AND LETTERS READ IN THE CONFERENCE.

AN ADDRESS TO THE SECOND ADVENT CONFERENCE,

HELD AT PORTLAND, ME., OCTOBER 12, 1841.

DEAR BRETHREN:—Your frequent gathering together for the purpose of conversing on one of the most thrilling and interesting subjects that was ever presented to the mind of man, will, if persevered in, produce those happy results which, in the eternal state of the righteous, will redound to the glory of God, and the happiness of our fellow-beings. If ever there was a time in our world when we have called the *proud happy*, it is now. Need I refer you to our proud ministers and popular churches? Any man of discernment can see, and must acknowledge, that pride, popularity, and worldly opinion, control, sway, and govern the majority of our priests, and are the law and precept for our most popular sects, churches, and societies. "Yea, they that work wickedness are *set up*." This is certainly the effect, more or less, of all our Protestant sects at this time. If any man is so venturesome as to attack any of our traditional theories, though ever so false, he is sure to raise up a hue and cry among the clergy, and find upon his track the whole host of pretended religious editors, dealing out their bombast, misstatements, and foolish lies, to worry and perplex, if possible, the fearless advocate for the truth. And those public teachers and churches who most conform to the opinions and fashions of the world are "*set up*;" their names are lauded through the land, and titles of honor are heaped upon them. We can hardly meet a servant of the cross of Christ who has not the title of Rev., D.D., A.M., President Vice President, or Director, and sometimes a combination of all these titles. Many of them are merely honorary distinctions, which are of no manner of use in the kingdom of God, and of no utility to the cause of Christ. This, in my humble opinion, is seeking honor of men, and therefore we may well ask how such persons can be servants of Christ. I therefore, my brethren, plead for the cause of my dear Master, that in your meetings no custom of this kind should be adopted. Let us beware of breaking one of the least of the commandments of God, or conform-

ing to these pernicious and foolish practices of the world, which will perish with the using, and drown men in perdition. I do most earnestly beseech you, my brethren, to admit of no motive in our conferences, that should lead unholy or worldly men to join us, either for honor or worldly gain. True, a proud and bigoted priesthood may jeer us, the world may hate and despise us; "*yea, they that tempt God are even delivered*." Yet if we believe as we profess, it will be but a moment of pain, and eternal glory will be our reward.

"Then they that feared the Lord spake often one to another." When did they speak often one to another? I answer, when the "*proud*" are called "*happy*," when the "*wicked*" are "*set up*," and those who "*tempt God are delivered*." And now is the time. If ever there was a time when this scripture could have a literal fulfilment, it is now. And now is the time, too, for the humble children of God to speak often one to another; but let our conversation be such as becometh saints, let it be chaste and pure as the word of truth, so that a holy God may with propriety fulfil to you in his good pleasure the remainder of the text: "And the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord and thought upon his name;" yea, may it be fulfilled to you in your conferences on the glorious subject of his return to earth, when he shall make up his jewels, and when he shall come to be glorified in his saints.

In addressing you at this time, I have selected the subject of the *manner*, *objects*, and the *revelation of the time* of the coming of Christ.

I. ON THE MANNER OF CHRIST'S COMING.

Concerning this part of our subject, I am happy to believe we are perfectly agreed. How can we believe otherwise than in a personal descent? "the Lord himself shall descend," "This same Jesus shall so come in like manner," &c. "Every eye shall see him," "We shall see him as he is." These and the like passages prove clearly the manner of his coming, viz., that it is personal.

II. OBJECT OF HIS COMING.

On this part of the subject, we may not be all agreed. I would therefore recommend that we give every friend of the cause the privilege of giving his own opinions and reasons why he believes, with meekness and fear. Let us have fervent charity one for another, and let our object be *light*; while we do nothing for vain glory. What if my brother, through his influence or art, should seem to conquer my arguments, will it make truth any the less true? No; by no means. Then, my brethren, let us have this single object in view, *truth*.

Then let us inquire, for what purpose doth Christ descend to our earth the second time? The Bible answers, "To receive his kingdom." See Luke xix. 15; 2 Timothy iv. 1. "Who shall judge the quick and the dead at his appearing and his kingdom." Then he comes to receive his kingdom; and this kingdom is to be an everlasting kingdom, never to be destroyed, nor given to another people. See Dan. vii. 14, 27; "And there was given him dominion, and glory, and a kingdom that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the

saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." You may inquire what the apostle meant by 1 Cor. xv. 23—28: for if at the coming of Christ he should give up the kingdom to God the Father, and he himself become subject to God, how can it be said that the kingdom given to the Son should stand forever, and "my servant David (meaning Christ) shall be their prince forever?" Eze. xxxvii. 25. I answer, there are evidently two kingdoms spoken of in Scripture. One I shall denominate the gospel or mediatorial kingdom, into which flesh and blood may enter, tares may grow, and foolish virgins slumber and sleep. The other is the kingdom of immortality and glory, into which flesh and blood can never enter, nor mortality ever inherit; he only who is pure can see it, the children of God are the only heirs to it, the tares are gathered and burned before it is set up, and all that work iniquity or offend are excluded from it. The foolish virgin may cry and knock, yet find no admittance. The carnal Jew will have no claim to this kingdom, nor enemies of God can trouble the subjects thereof. It is the kingdom which God gives to his Son after he (his Son) has given up the mediatorial kingdom, and presented his bride to the Father without spot or wrinkle, having put all enemies under his feet, and destroyed the last enemy to his bride, which is death. Therefore, at the time the immortal and glorified kingdom is set up, must be the resurrection of the just, and the glorification of the whole family of heaven: as also the destruction of all the wicked, the enemies of God, of Christ, and the church. Then, "God will be all in all." All the kingdoms of the world are broken to pieces and carried away, so that no place is found for them on earth. The kingdom of God will "fill the whole earth," under "the whole heaven," and God will be in all dominion, as in heaven, so in earth. Then too God will have answered all prayers which have been indicted by the Holy Spirit or taught by the blessed Savior. "Thy kingdom come, thy will be done, in earth as in heaven." Then, too, God will be "in all." He will be in our King. "Believest thou not that I am in the Father, and the Father in me?" John xiv. 10. He will be "in all" the subjects of his kingdom. "At that day ye shall know that I am in my Father, and ye in me, and I in you;" verse 20. In what day shall we know this? In the day of his second coming. See 18th and 19th verses. We see by these scriptures, that when Christ shall come the second time he will finish the work of salvation, give up the gospel or mediatorial kingdom to his Father, receive the glorified kingdom from his Father, glorify his own people with the same glory he had of his Father, and enter into the rest prepared for him and his, which of course must be eternal, because it is immortal, or, which is as really proved by Scripture, must be an immortal kingdom, because it is eternal.

How then, may we not inquire, can the view of the *English literalists* of the kingdom of Christ be correct? Can this kingdom fill the whole earth, and the carnal Jews inherit Palestine, and the heathen possess three fourths of the rest of the earth? Can death be swallowed up in victory in this kingdom, and yet a large majority of the subjects live and die in a state of mortality? Can Christ gather out of this kingdom all that offend or work iniquity, and yet the unbelieving Jew and idolatrous heathen, be subject of the same? Can it be called a "harvest," and "end of the world," and not a fourth part of

the field harvested, nor an end come to but few inhabitants? Can Christ give up his mediatorial kingdom and finish the work of redemption, cease from his labors, and enter into his rest with his bride, and at the same time continue his mediatorial office, redeem millions ages after he has finished redemption, and labor after he has completed his work, and enter into his kingdom with one half of his bride, while the other moiety is not born of the first Adam? These are questions which I am not able to solve, nor have I ever seen any satisfactory explanation by our brethren of the *English views*,* how these

*It is well known to the students of prophecy that there are now two prominent theories advocated by the believers in the pre-millennial advent. The first teaches that the consummation will not take place till the close of the millennium. The second teaches that the consummation will take place at the commencement of the millenium.

There is considerable difference between these theories; both agree, however, in the personal reign and speedy coming of the Bridegroom. We think it important to the future mutual co-operation of the friends of the advent aigh, that they should have a perfect understanding of the leading traits of both theories. We here give them.

I. *The theory teaching that the consummation will not take place till the close of the millennium.*

This is given in the works of James A. Begg, of Glasgow, Scotland; and may be stated in substance as follows: "The Jews shall return to their own land, and Jerusalem shall be rebuilt. The Lord will descend from heaven and dwell in Jerusalem. "Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in mount Zion and in Jerusalem, and before his ancients gloriously." He will continue his personal presence on earth certainly 1000, and probable 365,000 years. The nations will go to see him, and to worship in Jerusalem, and keep the annual feasts. The man of sin shall be destroyed by the Lord in person or by the brightness of his coming, and the race of evil-doers shall generally be cut off. A resurrection of the saints and martyred witnesses of Christ precedes the millennial reign. This is the first resurrection, and shall precede the second 1000 to 365,000 years. The earth and the atmosphere will be changed. A more genial climate and a more fruitful soil will reward the labors of the husbandmen. Still the earth's identity and its present localities shall continue; and although it will be a period of unprecedented holiness and happiness, neither sin nor death will be wholly excluded. "The child shall die a hundred years old, and the sinner being a hundred years old shall be accursed." And, therefore, during the millennial dispensation, this world will be the abode of men in the flesh, who will have intercourse with the immortal men who are reigning with Christ. But of the nature of the employment of the reigning saints, and of their intercourse with mortal men, he has no knowledge.

"A short apostacy will succeed the millennium. Satan will be set free from his captivity, but will ultimately be destroyed. Then comes the general resurrection of all that died during the millennium, and those who were not raised at its commencement, which will be followed with the general judgment and eternal rewards and punishments."

II. *The theory teaching that the consummation takes place at the appearing of Christ, in the beginning of the millennium.* It is stated by Mr. Miller as follows: "I believe that the Scriptures do reveal unto us, in plain language, that Jesus Christ will appear again on this earth; that he will come in the glory of God, in the clouds of heaven, with all his saints and angels; that he will raise the dead bodies of all his saints who have slept, change the bodies of all that are alive on the earth that are his, and both these living and raised saints will be caught up to meet the Lord in the air. There the saints will be judged and presented to the Father, without spot or wrinkle. Then the gospel kingdom will be given up to God the Father. Then will the Father give the bride to the Son Jesus Christ; and

things can be. The more I have examined the subject, the more I am convinced there is no soundness in the theory. For if we will examine the Scriptures, we shall find abundance of proof that the things so opposite to this notion of some of our English and American brethren, are all accomplished at the second advent, when the eternal and immortal kingdom is set up, and the glory of God fills the whole earth. He comes too to take vengeance on the wicked, who are banished from the presence of the Lord and the glory of his power, when he comes to be glorified in his saints. We are told, Prov. ii. 21, 22, "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Also, x. 30; "The righteous shall never be removed: but the wicked shall not inhabit the earth." Psalm xxxvii. 34; "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Not until the wicked are cut off, which will be when Christ shall come. "Then shall that wicked be revealed, whom the Lord shall consume by the spirit of his mouth, and destroy by the brightness of his coming." He will come "in flaming fire;" 2 Thess. i. 8. And as the flood destroyed the antediluvians, so will the fire the present heavens and earth, with all the inhabitants who are not sheltered in the ark prepared of God for salvation to his people. Were not all the inhabitants destroyed in the flood, except those saved in the ark? "So shall it be in the coming of the Son of man." None can be saved only in Christ. Yet Pharisees and

when the marriage takes place, the church will become the New Jerusalem, the 'beloved city.' And while this is being done in the air, the earth will be cleansed by fire, the elements will melt with fervent heat, the works of men will be destroyed, the bodies of the wicked will be burnt to ashes, the devil and all evil spirits, with the souls and spirits of those who have rejected the gospel, will be banished from the earth, shut up in the pit or place prepared for the devil and his angels, and will not be permitted to visit the earth again until 1000 years. This is the first resurrection, and first judgment. Then Christ and his people will come down from the heavens, or middle air, and live with his saints on the new earth, in a new heaven, or dispensation, forever, even forever and ever. This will be the restitution of the right owners to the earth.

"Then will the promise of God to his Son be accomplished: 'I will give him the heathen for his inheritance, and the utmost parts of the earth for his possession.' Then the whole earth shall be full of his glory." And then will the holy people take possession of their joint heirship with Christ, and his promise be verified, 'the meek shall inherit the earth,' and the kingdom of God will have come, and 'his will be done in earth as in heaven.' After 1000 years shall have passed away, the saints will all be gathered and encamped in the beloved city. The sea, death and hell will give up their dead, which will rise up on the breadth of the earth, out of the city, a great company, like the sand of the sea-shore. The devil will be let loose, to go out and deceive this wicked host. He will tell them of a battle against the saints, the beloved city; he will gather them to the battle around the camp of the saints. But there is no battle; the devil has deceived them. The saints will judge them; the justice of God will drive them from the earth into the lake of fire and brimstone, where they will be tormented day and night, forever and ever. 'This is the second death.' After the second resurrection, second judgment, the righteous will then possess the earth forever." See "Miller's Views," pp. 33, 34.

Judaizing teachers have always been trying to climb up some other way—to save the Jew by his blood relation to Abraham, and the heathen for his ignorance. Yet God says, not of blood, nor because they are the seed of Abraham, but in Christ. "And the times of this ignorance God winked at, but now he commandeth all men everywhere (Jew and heathen) to repent." And "except ye repent, ye shall all likewise perish," (Jew and Gentile.) And those who teach any other way for men to be saved, when "Christ shall come the second time without sin unto salvation," than by faith in Christ and repentance towards God, are, according to John x. 1, "thieves and robbers."

III. THE TIME OF HIS COMING.

On this part of our subject, many are willing to admit that it is near, yet are not willing to tell how near. A few are of the opinion that the year is defined in Scripture, and those who believe in the time vary only about twenty-three years. The writer of this letter, in common with a large majority of those who believe in the time, in America, has been forced by the Scriptures to fix on the year 1843. As a matter of course, nearly all the calumny of the scoffers has been thrown upon them. Those who have fixed on the year 1847 have received less abuse from the clergy, editors, and scoffers than their brethren who believe in the earlier date; while those writers who have fixed the time as late as 1866 have received little or no obloquy, or notice from these babblers and complainers. Why is this so? you may inquire: for each class of these writers try to prove one important point in the theory, that is, *that the time is actually revealed in the Bible*; for this must first be established before either class of these expositors could be credited a moment by a well-balanced mind. And if this objection were all these men had against the "Miller doctrine," they would as soon complain of the believers in 1866, as of Miller and others who believe in any earlier dates. But this is not the case; it is only used as a subterfuge to parry off the force of the argument of the *time itself*. They know in their consciences that time is revealed, and they are not able to confute it. Therefore, what cannot be put down by fair means, must be by ridicule or persecution; for they are not willing to have it true. The professed ministers of Christ know, if it is true, they are under the most serious, solemn, and awful obligation to preach it, and warn and entreat the people to be ready for the event. But not possessing faith enough to risk their character on the word of God, or courage enough to meet the opposition this doctrine would of necessity raise; they will, as a matter of course, do all they can to keep their people ignorant, and cry out against excitements, even after they have been for years trying to excite their people to support the popular institutions of the day. No wonder then, brethren, you meet with so much opposition from this source. Yet we ought to be thankful that there are, even at this time, many of the ministers of Christ who are willing to be called fools for Christ's sake, and have, and are examining this important subject; a great number of whom are satisfied that their former views of a temporal or spiritual millennium was but a tradition of men, and have, and are preaching the kingdom of God at hand. Numbers of these are now satisfied that it is at the door, and a few of these believe in the time, 1843. Thus far, then, my dear brethren, we have reason to be thankful to God, and take courage. We ought to do

all we can to get our ministers to look at this subject.

The Editors. This class of men among us are capable of doing much good or much hurt. They are instruments to convey light, or lull the community to sleep, and communicate darkness. With these we have been less fortunate than with the priesthood. And the reason is obvious: they are more worldly, if possible, and are catering more for popular applause, and are more depraved by the fashionable and vain taste of public sentiment. Yet the same motives operate upon their minds, as upon the minds of the opposition among the clergy: a *want of faith*, and a *lack of courage*. Therefore the scurrilous paragraphs which abound in many of our religious publications, which serve to keep the world in ignorance and darkness on this important subject. I believe every newspaper paragraph, that I have seen, which is opposed to the doctrine that we advocate, has been based upon some foolish story, or vile misrepresentation of our views or conduct. And this shows plainly, to every man of sense, the weakness of their side of the question, or their ignorance of the question itself. Yet in this thing we have much reason for gratitude to God; for three years since, but two or three editors could be found in the United States that would publish anything from us, or correct any misrepresentation which they or others had made concerning our views; now, we can number more than a score of friendly or honest editors. Some are with us, heart and hand; others are willing to do us justice. Let us then take courage, brethren. "If God be for us, who can be against us?"

There is another class of our fellow-men, whom we should do all in our power to enlighten, and to whom we should cry night and day with tears, if possible that we might be instrumental in saving them from ruin—I mean the unbelieving world. They are enemies to the coming of Christ, from a natural cause. They are enemies to God by wicked works. They love the present evil world, and have no faith in the future. They hate the light, and will not come to it, lest their deeds reprove them. They are strangers to the covenant of promise, and have no inheritance with the household of faith. They know that they are unprepared to meet God; therefore, they are opposed to the second advent. But, brethren, we have reason to rejoice, for many hundreds, if not thousands of these characters, by the preaching of the things of the kingdom, and that kingdom at hand, have been brought to repent and believe, and are now "looking for the glorious appearing of the great God, and our Savior Jesus Christ." If angels in heaven rejoice over one sinner that repenteth, surely we have reason for much joy when thousands have been converted to Christ, and that too by preaching and teaching a doctrine which our enemies ridicule and misrepresent. Go on then, brethren; your cause is the cause of God and the truth. Have faith, have courage, have works, and the Lord Jesus will bruise Satan under your feet shortly. I know some, who have received the light, and for a season seemed to run well, and gave evidence that they rejoiced in it, have fallen away, and given our enemies occasion to exult over us. Let us pray that such may be delivered from the snares and temptations into which they are fallen. And let us desire mercies of the God of all grace, that we may stand fast in the faith, not giving heed to seducing spirits and doctrines of devils.

But to the time.—There are some who tell us

that God has nowhere revealed the time of Christ's second coming, or of the end of the world; and by their sceptical mode of reasoning destroy the faith of some. We are told by Solomon, "A wise man's heart discerneth both time and judgment; because to every purpose there is time and judgment." Daniel says, "The wise shall understand," that is, the time of the end, and the resurrection. Peter tells us that the prophets did prophesy of the grace that should come unto us, and that they did diligently search into the time and manner; and that the spirit of Christ, which was in them, did testify beforehand "the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us, they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore, gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought into you at the revelation of Jesus Christ." 1 Peter i. 10—13. I consider the words of the wise man, of Daniel and Peter, of more force than all the sceptics and scoffers of our age. These three, Solomon, Daniel and Peter, have been tried and found true; while those murmurers and complainers of the opposition are walking after their own lusts; while their mouth speaketh great swelling words, having men's persons in admiration because of advantage, &c. See Jude 14—21.

That God has revealed the time, if not the hour or day, is certainly proved by these three witnesses which I have quoted. And Christ himself has told us that we may know when it is near, even at the door. But, says the scoffer, he has not told us any where in the New Testament when the end will come.

Well, suppose he has not; do you not believe Moses and the prophets? It would be proof enough for me to find it in either of the Testaments.

Time is revealed in both the Old and New Testaments, in the most plain and simple manner, in the same way that Christ's first coming, or any other part of the gospel, was revealed.

1st. It is revealed by types. As in the creation God was six days creating the heavens and earth, and all that are therein; so Christ will be six days creating the new heavens and new earth, and all the hosts thereof. Was that a regular time? So will the other be. "And God rested on the seventh day." So Christ will enter into his rest, and cease from his labors, on the seventh day. God has said, "My sabbaths shall ye keep, for is a sign," &c. Exodus xxxi. 13—17: "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore: for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath-day he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." See Hebrews iv. 1—11.

It is revealed again in the typical law of seven years' bondage and of the year of release. All slaves of the Hebrews were released after seven years. See Deut. xv. 1, also xxxi. 10. So must the year of release come to the people of God; after seven years they will go free. Here is time revealed; and if the time was a regular time in the type, it must be so in the anti-type. Again, time is revealed and shown in the typical jubilee, when the redemption of the people of God will be completed, and death gives up the bodies of the just; when the saints will enter into their inheritance, and possess the kingdom designed for them from the foundation of the world. This type was marked by a regular time of fifty years years, and must have a fulfilment in as regular time as its anti-type; or that would be no type, and no agreement or affinity in the shadow. Who but an infidel will pretend to deny these things, as shadows or types of good things to come? See Col. ii. 17; Heb. x. 1. But, says the objector, if these are types, and times are measured, you cannot tell when the time of the true anti-type will come. No matter; my argument is, God has revealed the time; if in the shadow, then also in the substance; for a wise man can measure a tree by the shadow. "The wise shall understand."

2d. God has revealed the time by his prophets. Daniel was told when the end should be. "At the time appointed the end should be;" Dan. viii. 19. The appointed time was given, Daniel viii. 14: "Unto 2300 days, then shall the sanctuary be cleansed." Again, he was expressly told when the resurrection of the just would take place, by his own time being measured; and none can dispute but the coming of Christ and the resurrection of his saints are at the same time. 1 Cor. xv. 23; Dan. xii. 12, 13: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Again, Hosea prophesied when the saints should be revived, raised up and live with Christ; also, the coming of Christ, first and second time. Hosea vi. 1—3: "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

Christ also gave the Pharisees to understand, if they had been wise, how long his church should be in a state of trial and temptation, and when they would be made perfect; which all must agree is at his second coming. 1 John iii. 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." "To-day and to-morrow, and the third day I shall be perfected." Luke xiii. 32: "And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." Not in his own person, but in his body the church. Also, John has given us the length of the fifth and sixth trumpets, and then tells us, "when the seventh trumpet begins to sound the mystery of God shall be finished." Revelation ix. 5, 15; x. 7. But, says the ob-

jector, all this may be true; God may have alluded to the time, in this typical and allegorical sense; but who can tell when these times will end? I answer, the "wise shall understand." It is enough for me to prove that God has revealed the time; for what is revealed is for us and our children. No man but a skeptic or a Jew will deny but that God has from the beginning revealed the end by types and allegories. I know that the skeptic and Jew will inquire, "Why did not God tell us what year these numbers would all end?" Christ and the prophets have told us plainly why. Mark iv. 11, 12: "And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." Isaiah vi. 9; Acts xxviii. 26: "Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive." So then, brethren, I believe it is given unto you to know the things of the kingdom; but to them who, by their unbelief or haughty pride, have blinded their own eyes, it is not given to understand. "For the wicked shall not understand." You will next inquire, How shall we know when these times will all end? I answer, when you or any other man can show by scripture rule that they all harmonize and come out in one and the same year, they cannot be far from the truth. This you know, my brethren, I have attempted at least; and I say I have done it.—How far I have Scripture and facts to support my constructions, you must be the judge. One thing I will say, let my enemies or opposers show any other year in which these numbers will all centre, and have as fair a construction of Scripture as I have; then, I for one, will acknowledge I may be mistaken, and they may be right. But if they will not do this, let them cease their murmurings and complaining, lest they be found fighting against God.

May the God of peace be with you all, until you are made perfect in Him who will be all, and in all. WILLIAM MILLER.

Low Hampton, Sept. 5, 1841.

LETTER OF WILLIAM MILLER.

To the brethren of the Conference on the Second Advent of Christ at hand, to be held in Portland, Me., Oct. 12, 1841.

DEAR BRETHREN: God has so ordered in his good providence, that I have been twice deprived of the privilege of meeting with you, to confer on the subject, dear to the hearts of all those brethren who are looking for the glorious appearing of the great God and our Savior Jesus Christ; and to consult on the best means to be used to excite the minds of our fellow beings to an examination of this glorious truth, revealed, as we believe, in the simple and plain language of the word of God: both in the Old and New Testaments.

It is a fact, which will not be controverted, that the Christian world has been long held in darkness and ignorance, on this important point of scripture promises; if it so be, we are right in our view of the faith. And well may we say, that we, too, were in darkness, even as others, dreaming of a long day of prosperity and peace for the church in her earthly tabernacles, and effectually crying peace and safety, when, in fact, sudden destruction was coming upon us.

But God, by his divine spirit, and such means as he saw fit to use, hath awakened an interest in our souls, and excited our minds to a scripture examination of this soul-reviving and heart-cheering news. Each of us can well remember the emotions of joy, and thrill of unutterable delight we enjoyed, when first our faith received this glorious news, "Behold the bridegroom cometh." It becomes us, then, as lovers of the souls of our fellow men, as professed children of God, as believers in the second advent near, to use our best powers, and every means God has appointed to spread the news, to publish the glad tidings, and to prepare others, and be prepared ourselves, for this most glorious event, which is to consummate our hopes.

Will it then be amiss, in me, my brethren, to address you, and present to your minds some of the ways, in which I think we may be useful in publishing the news to glorify God, and benefit men. We all have a work to do; but all have not the same work. Therefore, God has set every one in his own place, and every man his own work. The great object of every one of us ought to be, not to covet every one the same gift; but to covet earnestly the best gift, for which we are qualified, by the great head of the church; some apostles, prophets, teachers, helps and governments. The greatest difficulty is in determining which is our work. We are all of us so liable to be prejudiced in our own favor, that it becomes a matter of some difficulty to know, and keep the place in the vineyard, which God calls us to fill. I would therefore, suggest the propriety of the brethren of the Conference giving counsel, advice, and recommendation to those who they may in their judgment believe qualified for public teachers. I would suggest also one thing, which I believe would be a benefit in our cause, that a committee be appointed for the express purpose of examining, advising and recommending said lecturers, by the conference.

Union is strength; and I am well convinced that those who may be called of God to publish this blessed news, need all the encouragement that we, as a conference, are able to give. We need such workmen to break new ground as are abundantly able to give the light, and to meet all reasonable objections which may be raised by our opponents. Many of us, perhaps, have been, in the first instance, awakened to examine this subject, by means of the public press, or some paragraph in a periodical paper. If then, God has blessed this means, to the good of our souls, why may we not reasonably suppose he will bless the same means to the good of others? Here is a field for usefulness, in which we can all work. Let us every one then do all in our power to make our paper "*The Signs of the Times*," useful and instructive; every man and woman who is looking for and loves the appearing of our Lord Jesus Christ, can do something in this department of our work. We may each one obtain one or more new subscribers; we can make our own paper a missionary among our friends, at home and abroad. I do feel very anxious to see that paper a weekly messenger, and to see a small department of it devoted to publish some historical facts which are immediately connected with prophecy. And let us give more diligence in this thing, for what we do must be done quickly. Let those who are able to write useful and interesting articles on this subject, write often, and if any have important questions which they wish to have solved, let them not be backward in asking: for light is our object, and

what may be hid unto us, may be made clear unto another. Let us interchange our views one with the other in a Christian spirit, and by so doing, we may receive, as well as give much good. Those who are convinced of the manner of Christ's coming, if they are not believers in the time, as some of us are, let them advocate so far as they do believe, and in so doing, they will not withhold more than is meet. There are evidently many who agree with us in the main, who through a false pride, and a fear of being identified with those who receive the scoffs and sneers of pulpit and press, withhold their own convictions, and are disciples secretly for fear of "*the jeers*." But of those who call themselves "Christians," to you, my brethren, let me say, how can you stand by and see the truth trodden into the mire: see this glorious subject scoffed at and ridiculed, and make no effort to support the cause? Doth not your heart bleed, when you see the vile and wicked course our enemies take to slander, defame and ridicule, what they can never refute, by fair reasoning? We have fallen upon strange times, my brethren. Our enemies, although professing to be Godly men many of them, yet they use no weapon but misrepresentation, ridicule and abuse. It is, therefore, our duty to use every means the truth will warrant, to give light to the world, and withhold not the gifts and powers which God has put into our hands, for fear of the ridicule of those who, according to their profession, ought to be co-workers together with us. True, our lot has fallen to us in a time of slander; but this may be in the wisdom of God, to try our courage and our faith, and we cannot expect to win the prize or obtain the crown, while we are men-pleasers, or when we barter away our faith to shun reproach. I know many of those who have heard and read our views of the second advent, and for a season, were apparently with us, have now become cold and lifeless. This must not discourage us. The apostles found the same trial and difficulty in the day of miracles, "*They went out from us*," and shall we who live in this day of division and the "scattering of the holy people," in the very day when we have been told "the love of many should wax cold," and "iniquity should abound," in a day which all the prophets have foretold, would be a day of trouble, shall we, I say, complain; or shall we desert and betray our Master, or his cause, for fear or fame. No, my brethren. I am determined, God being my helper, to let the vile abuse of our enemies pass by me unheeded, and proclaim what I believe to be the will of God concerning this thing.

If we believe in the advent near, or if you believe with the writer, that 1843 will close our period of probation, and introduce us into the eternal state of joy or woe, you will feel the importance of using every talent, and every means to save our fellow men from the storm now gathering over a guilty world. Let us reason with them out of the scriptures. Let us show them the prophecies. Let us not be slack in proving to them the fulfilment of the same; and so doing, we shall manifest our faith, glorify God, and clear our garments of the blood of souls.

I pray God for your prosperity in the cause, and that your consultations may be beneficial to yourselves and others, that truth may be obtained, and souls saved.

Your brother and friend in Christ.

WM. MILLER.

Low Hampton, Sept. 5, 1841.

LETTER FROM H. JONES.

To the Chairman and brethren of the 3d General Conference on the second coming of Christ, at Portland, Me. Oct. 12, 1841.

BELOVED IN THE LORD:—As the distance and other circumstances of the occasion forbid my attendance with you, at this time, I would not mis-improve the opportunity of speaking to you by writing; and will confine myself principally to the general progress of the doctrine and cause of the SECOND ADVENT in our land, so far as my own observation has extended.

In the first place, it will be recollected that a few years ago, less than five, with most of us, Egyptian darkness and death-like silence and slumbering reigned on the subject of Christ's second *coming and kingdom* "at hand," so that we had not so much as heard a syllable of it from any quarter. But previously we were continually hearing from the pulpit, books, and in the private conversation and prayers of the saints, of the *spiritual coming, spiritual kingdom and spiritual reign* of Jesus Christ with his saints on earth, and of the world *converted* a thousand years *before* his personal coming at the resurrection of the dead and judgment of the great day. But since the Lord put it into the heart of Brother Miller to commence publishing on this subject, many have been awakened one after another to inquire into and examine it for themselves. In seeing that this is the Lord's work, I have noticed that very many, and ministers, too, have been led, as they have told me, to give up gradually their former views of a temporal millennium, by means unknown to themselves, who had not learned that others were doing the same before them. Having had opportunity personally to converse with hundreds, if not thousands of ministers on this subject, since giving my own attention seriously to it, I have seen, for several years, a constant and great increase among them of abandoning the expectation of the immediate "conversion of the world," which they had supposed would introduce a millennial reign of Christ, with mortals yet in the flesh and on probation. Now they look for other things in the fulfilling of prophecy not so flattering to the carnal mind, or to those who love the joys of time more than those of the heavenly kingdom to come. So far as I can ascertain, there are now among us, comparatively but few evangelical ministers who would seriously vindicate a millennium of this world, or a universal reign of the saints on earth before Christ's coming personally and gloriously to reign on the earth renewed, forever and ever. At the same time, the number is already very considerable, and fast increasing, of those who frankly admit their conviction, that the next great events which we are to expect, are the rapid preparation of the way and coming of "*the Son of man*" with his "*everlasting kingdom*" to "*judge the world*."

I have taken particular notice that the young clergymen and students for the ministry, are scarcely any of them now advocates of a millennium in this world. One of them on his first going out from a professed orthodox theological seminary to preach, informed me, not long since, that there were none of the students of that seminary now, to his knowledge, going out from there with the belief of such a millennium. And more than this, he said that the Professors of that Institution had acknowledged their conviction before the students that the Bible does not support the theory of Christ's spiritual reign a thousand years upon earth before his coming at the resurrection and judgment.

After all there is a great backwardness among settled ministers especially to have the doctrine of Christ's second coming and kingdom at hand, presented in earnest to their congregations. And yet, as it appears, many of the same individuals approve of it, and would even like to have all classes hear it, where it could be done without dis-arranging their regular plans of labor, or involving their own responsibility.

Hitherto ministers have permitted me, where I have proposed it, in hundreds of places, to preach once, or a few times for them, knowing that my subject would be "*Christ's coming*" "*at hand*," or without a previous millennium, and have made no complaints to me afterwards. Though in this way of rapidly passing the country, religious excitements are not to be expected as the immediate results, it is most certain that *courses of lectures* on the subject given in almost any congregation, with a few praying souls united to sustain them, *would* produce an immediate excitement not soon to be forgotten in the din of worldly business. Under a proper presentation of the solemn events of Christ's coming himself to "*judge the world*", both believers and unbelievers, would as surely be excited, as that the virgins, both the wise and foolish, will awake on hearing the foretold midnight "*cry*," "*Behold, the Bridegroom cometh, go ye out to meet him*."

With regard to the best way and means in general, for the further progress and spread of this blessed doctrine, it may be said, that but very little can be done in it by human means in any way, until it shall be taken hold of *unitedly* by believers in the advent at hand, and as a *heart work*. Human popularity, talents, wealth, and all united, can accomplish nothing alone in the blessed cause. And yet, even *without* "*the things highly esteemed among men*," and *with* the spirit and love of God abundantly shed abroad in the hearts of those "*who love his appearing*," wonders can be done in it, the same as in the days of the apostles, who took this latter course. They had consecrated their all to Christ and his cause, and had not in their profession much, if any thing, after which this world are pursuing as "*highly esteemed*." If, then, we would imitate them and expect the success which attended their efforts, we must of necessity consecrate ourselves, *property*, and all, to the work, as did the 3000 pentecost converts, by selling their possessions and goods, and parting them, as found needful. Thus with their united daily labors "*in the temple and from house to house*," in good earnest, they prospered in the Lord, who "*added*" to them "*daily such as should be saved*." With our multiplied other present facilities for efforts, in this cause, it is now quite plain, that without this same spirit of apostolic conservation and united action, we shall make but slow, if any progress in the spread of the gospel of the kingdom among the nations of the earth. There is a cross, to be sure, in thus taking hold of this work with an apostolic zeal and united conservation of ourselves to it. And so it was with Christ himself and his first followers, who have handed this precious gospel of the kingdom down to us. They even suffered death in doing it. And so must we be willing to do, if called to it, in carrying it forward as in their case, on their first receiving it. With such united and consecrated action on this subject, we can rely on having the support of the holy comforter with us. Then will our strength be equal to our day. Then we can suffer all things for Christ's sake.

And then feeling that we and all are the Lord's, we can freely and heartily give up and appropriate the Lord's goods in our hands as the first saints did it, in preaching repentance, with the awakening consideration of "*the kingdom of heaven at hand*." Then we can either go out ourselves from time to time, preaching, with apostolic authority, Christ's coming and kingdom at hand, to wake up to repentance, or we can renounce all our worldly conformity, in finding means to retain such as *will* put their lives in their hands in forsaking all to go abroad in doing this self denying work. And thus, as private christians, even without going abroad, how might nearly all of us do much about home, occasionally, in going "*from house to house*," as did the first christians in the same work.

In connexion with such a consecration as this, we should very naturally be so perfectly "*agreed*" in sentiment, feeling and desire, that according to the divine promise, we might "*ask what*" we would "*in prayer*" and it would be granted us. Then we might ask for the "*pouring out of*" God's "*spirit upon all flesh*" and it must be immediately so done.

While these things are so, it is certainly a matter of sore regret, that there is, at present, so much want of a cordial union and co-operation in case of certain individuals who also look for the kingdom at hand, in the efforts which some of us are attempting. I here allude particularly to the expressed unwillingness of certain advocates of the second advent near, to co-operate at all with us in Conferences for the general discussion of the great subject, assigning as a reason, *our* not maintaining some particular points in the doctrine as *they* believe it. They suppose we do not understand the prophecies so *literally* as they do, or that we do not understand the *restoration of Israel* to their own land, so *literally* as we ought, and therefore they have hesitated to act with us, and probably many are conscientious in standing aloof, because of some in these conferences believing in a *set time*, for the advent, different from themselves. But while we all design to act conscientiously, we should none of us as did certain ones of old, "*forbid*" each other's "*casting out devils in*" Christ's "*name*," *because they follow not us*," in minor points of the great doctrine. Such a spirit, Christ once rebuked, and surely he will never approve it in us, nor prosper us in exercising it. And it is certain that our prayers and efforts for the "*kingdom*" actually to "*come*," will not prevail, till we put away all that is not of God, to give full place to his spirit within us in all we attempt to do in his name.

And is there not yet some fault among our very selves already meeting in conferences together on the second advent? We some of us think differently as to "*the times and the seasons*," and of course, thus far, we naturally think differently as to the expediency of certain measures of each other in laboring in the common cause. But let us thank God and take courage, that so soon after our long slumbering over this subject, we are already so well agreed as we are in the most important and awakening points of the great doctrine; and let us, co-operate with our whole hearts, in things wherein we are entirely "*agreed*," remembering that it will not necessarily make us responsible for any mistakes we may suppose to be made by each other, while not ourselves sustaining them, and while allowed freely to disclaim them, when we think it needful.

With regard to the Return or "*RESTORATION*"

OF ISRAEL," some of you will recollect that my own Discourse, at the First General Conference, at Boston, on the second advent, was on this subject, which has since been published in its Report. In that Discourse I pretended to prove, by incontestible evidence, both from scripture arguments and other important facts, not previously before the American public, that the multiplied divine promises for the "RETURN" or Restoration of "Israel" "to their own land," were all designed by the Lord to be understood as promises for *all the saints*, or "the Israel of God" by "faith," and to be fulfilled in their being gathered at the "resurrection" from all their scattered locations, and brought home into their promised "new earth" or "heavenly Jerusalem," "with songs and everlasting joy upon their heads." And thus I maintained that the carnal Jews have nothing to do as unbelievers in Christ, with any of those promises for Israel's return, while they as Jews are rather still under the curse of the Almighty, until they turn from their Judaism and infidelity to the faith of Christ the true Messiah, already once come. Those arguments and facts were presented with fairness and christian charity for the examination of those who understand such promises as being made to the natural Jews, and for their return. And yet, during the year since passing, no one of their number, to my knowledge, has even attempted to deny any of the previously hidden facts I then presented, nor to show that my scripture proof on the subject was either false or sophistical. This neglect on their part, is naturally construed as an evidence of their finding themselves unprepared to answer the proof I then gave in support of my position that all these returning promises belong to the *saints* in general, and not one of them to ungodly Jews. I have personally and repeatedly called on our brethren, the advocates of the carnal Jews' return, to answer those proofs against their theory, but still they remain unanswered, so far as I can yet learn. Some, to be sure, have to my face disavowed their belief in the theory which I gave different from their own. And so have they written still in support of their own views contrary to mine, but without directly attempting to show my proof to be unsound.

These facts are now stated only in love to those thus differing from me, without wishing them to make concessions contrary to their own honest convictions on the subject. And still I would ask them, and even earnestly beseech those who yet stand aloof from us, (simply because of this discrepancy of opinion;) that they will no longer delay the examination of this whole question, fairly to weigh the proofs I have presented, and to admit their conclusiveness, if they cannot really prove them false. As before remarked, some have already attempted to refute these proofs, by further supporting their own theory separate from showing mine to be based on falsehood. But since I have attempted and professed fully to answer and prove their own arguments unsound, separate from the more direct proofs of my own, it must be considered unreasonable for them any further to present them, until they shall have at least undertaken the task now required of them. Surely this is the only way of discussing the subject, in hopes of ever becoming "agreed" thereon, that we may be no longer parted in our labors to promulgate the powerful doctrine of the second coming and kingdom of the Messiah at hand.

And now could we, by examining each other's positions and proofs, become so "agreed," in all

parts of the doctrine as readily to work together in disseminating it like the apostles and disciples who were its first united advocates; and should we now thus unitedly receive the fullness of the spirit of the Lord as they did, we might, as promised, ask what we would in prayer unto God in Christ's name, and it would be granted. Then being agreed as touching it, we might ask for the "Spirit" of God to be poured "out upon all flesh" &c. and it would be immediately done. Then we might thus ask for the midnight "cry" to be "made" and for all the wise virgins to hear it and to trim their lamps; and for "the Bridegroom" or Christ immediately to come from heaven to go in with all his saints "to the marriage supper of the Lamb;" or which is the same thing, we might ask for the immediate spread of "this gospel of the kingdom" "at hand," throughout "all nations," and for the glorious "kingdom" then to "come" on earth, and for God's "will" then to "be done on" the same "earth" at that time renewed, and at the resurrection, "as it is in heaven," and it would be done without delay.

Finally, let us not cease to exhort and "comfort one another" daily "with these" blessed "words" of the Lord's foretelling and describing the great events of his glorious coming kingdom on earth, now specially "at hand." And let us by prayer and the continual use of "the sword of the spirit which is the word of God," and by every other means required of us, do what we can to persuade all classes immediately to repent and fully prepare to meet the Lord in his soon coming with the hosts of heaven above, to take "the kingdom, and the dominion and the greatness of the kingdom under the whole heaven," and to give it "to the people of the saints of the Most High," and when all unbelievers as "children of" this now "under" "kingdom shall be cast out." Requesting your prayers, I subscribe myself, affectionately your brother in this joyful hope,

HENRY JONES.

New York, 106 5th Avenue Oct. 4, 1841.

LETTER FROM J. N. T. TUCKER.

The following letter was designed for the Signs of the Times. But was read at the Conference, and is now given with its proceedings. Ed.

DEAR BROTHER HIMES:—Against the education of my whole life, the instruction of my religious teachers and associates, and against the efforts myself have made to the contrary, I feel myself, at this happy, yet mortified moment, compelled, by clear conviction, to testify my belief of the declaration, that "this same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven," and that he is now "nigh at hand," "even at the door." Yes, I feel constrained, with penitent confession of that blindness and unbelief, to proclaim the record of John, "the time is at hand, behold he cometh with cloud, and every eye shall see him," &c.

When this great event shall occur, I cannot positively speak—but I cannot doubt the truth of its being *very soon*. It appears to me very probable, that the calculations of Mr. Miller may be true; at any rate, I cannot say they are incorrect—except there is a mistake of about 20 years in the commencement of his time as contained in the prophecy of Daniel. I can conceive of no other, if, even that.

I feel grateful for the favor conferred upon me in the publications, put into my hands by yourself, and assure you, their perusal conferred upon my mind both instruction and conviction,

while they imparted delight and abiding comfort. For, notwithstanding the dreadful wickedness of the earth and the consequent terrible-ness of the 2d advent of Christ to the impenitent, yet the discussion and contemplation of the subject are fraught with the most prolific glory to the children of God. O, what more grateful to the "Bride, the Lambs wife," who loves her Heavenly Lord and loves His appearing, than the conviction, that He is *soon to come*! Is she *afflicted*? with courage can she endure it, strengthened by the assurance, that "it is but for a moment," and shall yield to a "far more exceeding and eternal weight of glory" in which the Prince and Savior Himself, with her will participate. Is she *full of joy* and desiring to "depart and be with Christ?" she is encouraged and strengthened to remain, to suffer and toil yet a little while, in the blessed hope, that, if she may not *go to Him*, yet He will *appear in glory*.

My heart is filled with encouragement in laboring for the various reforms in which I with others am engaged; for, I see in this glorious branch of bible instruction, the assurances of speedier success, than could perhaps otherwise be enjoyed. If Christ is soon to appear on the earth,—it seems in perfect character for Him to have caused the present attempts at Anti-Slavery, Temperance, Christian Union, Moral reform, &c. &c. *These reforms are His pioneers*, they will prevail, at least their influences are needed to demonstrate fully the principles of Truth and righteousness, and to give a revolted world an opportunity of beholding the genius of the Heavenly Kingdom, and of becoming its friend, if they will, and being prepared in it to reign with Christ forever and ever, and if they will not, they will be without excuse.

I feel surprised that this subject should be treated with lightness by any who profess attachment to Christ. Certainly it commends itself to the most sacred affections of the christian heart. And, although I confess myself a *babe* in the knowledge of this and many other important yet plain, practical questions, it has for my soul a treasure, valueless and inestimable, full of glory and eternal.

Light only is needed, to awaken the entire church. Hard labor, no doubt will be required to penetrate the darkness of established traditions in the schools and among the pupils of the age, but He who spake, and the darkness which covered the earth at the creation fled, can again command, and the darkness of bigotry and superstitions, persecutions of prophecy and truth shall give place to the clear light of the glorious gospel of God our Savior. I feel the thrilling evidence of this in my own mind. Pour out the light, then, my brother. But you "want means"—Yes; I know it, and were it not for the blindness and covetousness of the professed church, you would enjoy them. I can not help you by gold and silver offerings. For I am overwhelmed in the most severe poverty, having become involved over 700 dollars for the purpose of acquiring an education for the service of sectarian churches, which, because I was enlightened in the Truth, and would not serve the purposes of sectarianism, I have not been able to pay; not having the favor and support, pecuniary or otherwise, of those who were *quick to encourage me into debt, but slow to keep me out*. The Lord reigns, however, and may yet make light the way which is dark before me. I am most fully resolved, however, now, as I have ever been, during the 8 years of my feeble min-

istry, to testify for God and Truth at all times and at all sacrifices of comfort, reputation, friend, or possessions, which may be necessary—not regarding even mine own life. My only regret is, that the poverty under which I suffer as above stated, should be employed, oft times, to hedge up my way and destroy my influence.

Yours most affectionately,

J. N. T. TUCKER.

Apulia, Onondago Co. N. Y. Oct. 4, 1841.

SIGNS OF THE TIMES.

BOSTON, NOV. 1, 1841.

THE KINGDOM OF GOD.

The inquiry often comes up, if the kingdom of God uniformly signifies the kingdom of glory when Christ will reign on earth with his glorified and immortal saints, "What did Christ mean when he said, Luke xvii. 21, The kingdom of God is within you." To whom did he then address himself? Not to his disciples, but to the Pharisees, of whom he had said, except your righteousness shall exceed theirs, ye shall in no case enter into the kingdom of heaven; that they shut up the kingdom of heaven against men, neither entering in themselves, nor say to the same class of characters that they had the kingdom of God within them? It cannot be. The marginal rendering is, "in the midst of you." And the whole context shows that he placed the kingdom of God then, as he uniformly did, at his second coming.

He answered the Pharisees: "The kingdom of God cometh not with observation; neither shall they say, lo here! or, lo there! For behold the kingdom of God is within, or in the midst of you." It will not be gradually developed, so that you will mark its progress; but the first you will perceive of it, it will be upon you, like the lightning in your very midst. And thus he explained himself to his disciples: "The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it. They shall say to you, see here, or see there; go not after them, nor follow them. For as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven, so shall also the coming of the Son of Man be in his day, as it was in the days of Noah," &c., "Lot," &c., "Even thus shall it be in the day when the Son of Man is revealed."

The whole tenor of his conversation shows that the kingdom of God is to come suddenly, when he is himself revealed from heaven, and be in the midst of the world as suddenly and unexpectedly as the lightning.

Another passage often quoted, is Rom. xiv: 17—"For the kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost." This is generally applied to the present state, and supposed to be a description of the condition of the believer's heart. That the believer has the fruits above-named, it is granted; but will it not be true of the heavenly state, in an infinitely higher sense than it can be in the present. 1. The glorified kingdom of God will be righteousness, unmixed with sin, error, or imperfection. 2. It will be universal and everlasting peace; it will never be disturbed by discord or angry passions rising, or temptations insinuating themselves into the mind; no enemy will be able to assail those glorious beings who gain that kingdom. 3. It will be joy eternal.

The redeemer shall come and return to Zion with songs and everlasting joy on their heads, and sorrow and sighing shall all flee away. The kingdom of God, then, in the highest sense of the word, will be righteousness, peace and joy in the Holy Ghost: for he is to abide with the saints forever. But who shall inherit all this blessedness? None but those who are born of God, and have their robes washed and made white in the blood of the Lamb. "Repent ye, for the kingdom of heaven is at hand." It is nigh, even at the door.

EASTERN AFFAIRS.—Advices from Constantinople mention that the Sultan is restored to perfect health, and attends to business with assiduity.

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The Christian inhabitants of Syria complain bitterly of the present state of misrule under the Turks, and even look back to the dominion of Ibrahim Pacha with comparative regret.

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AND EXPOSITOR OF PROPHECY.

VOLUME II.—NO. 15.

BOSTON, NOV. 15, 1841.

WHOLE NO. 40.

SIGNS OF THE TIMES.

BOSTON, NOV. 15, 1841.

REVIEW OF MR. DOWLING'S REPLY TO MILLER.

We commence in this number, a review of Mr. Dowling's book. This work has unquestionably been the most successful of any thing which has yet appeared, in hedging up the way of the doctrine of the pre-millennial advent; its influence is not confined to those who have read it, for in many cases where it has been read, it has wrought its own cure; but it has affected many who have heard of it, but have not seen it. We publish large extracts, (entire sections,) that our readers may have his argument in its full strength before them; and we hope, although it is long, the whole will be carefully read.

REVIEW.

The work under consideration has now been before the public something over a year, and has already received a notice from Mr. Miller, which has been widely circulated, but still there are some points not embraced in his reply which it is believed demand some attention, and that a review of those points may serve to elicit some new light, and advance the great cause in which we feel so deep an interest.

The work is most certainly written with ability, however unfairly some points in his opponent's theory may have been stated. Yet, as a whole, it has many traits which commend it to the attention of the public, and have gained for it a good degree of celebrity in many minds. Indeed there are many who are stumbled by the plausibility of the reasoning, and think some reply should be made, if it can be, to the positions our author has assumed. At the earnest request of many inquirers after truth, therefore, we have at length concluded to undertake the work.

We do not design to go over all the ground taken up by Mr. Dowling, but shall take up what he calls Mr. Miller's first proof that the end of the world, or second coming of Christ, will take place in 1843.

This point is taken up and discussed at large in the third chapter of Dowling's reply to Miller, p. 40. He introduces the subject as follows:—

Examination of the First Proof, viz: the Comparison of the Prophecy of the Seventy Weeks and the 2300 days.

EVERY reader of Mr. Miller's book, has doubtless noticed the stress which he lays upon his interpretation and comparison of the visions of the seventy weeks, and of the two thousand, three hundred days. This is the key to all his other dates; from the strange supposition, that these are two prophetic periods which begin at one and the same date, he fixes upon the year 1843 as the end of the world. Having obtained this date, nothing is easier than to fix the time of his other prophetic periods, by simple subtraction or addition.

This is the foundation of the whole system; and Mr. M. himself seems so to regard it. Accordingly, in his closing lecture, (page 297,) referring to his exposition of these two visions in former lectures,

he says, "Then I inquired, if 490 years of the 2300, was fulfilled when our Saviour was crucified, how much of the vision remained after his death? I answered, 1810 years. I then inquired what year after his birth that would be; and the answer was in the year 1843. I then begged the privilege, and do now, for any person to show me any failure of proof on this point, or where, possibly, according to Scripture, there may be a failure in the calculation I have made on this vision. I have not yet, by seventeen years' study, been able to discover where I might fail."

I shall endeavor to comply with this request of Mr. M., and to show his "failure of proof" on this point. And as it is only necessary to expose the weakness of a foundation, in order to prove that of the superstructure raised upon it, I shall enter into the examination of this principal prop of Mr. Miller's theory, much more minutely and at length, than any one of his other positions. I shall divide this chapter into seven sections.

First, the vision of the seventy weeks.—Dan. 9: 24.

Second, the vision of the ram and he-goat.—Dan. Chap. 8.

Third, the little horn.—Dan. 8: 9, &c.

Fourth, proofs that the little horn referred to Antiochus Epiphanes; with a narrative of the cruelties and death of that violent persecutor of the Jews.

Fifth, meaning of the 2300 days, or evenings and mornings.—Dan. 8: 14.

Sixth, this time shown to have been literally fulfilled, in the duration of the taking away the daily sacrifices by Antiochus Epiphanes.

Seventh, examination of Mr. Miller's date for the commencement of the 2300 days, or, as he understands them, 2300 years.

As the author has expended his main strength on this point, and considers it "the main prop" of Mr. Miller's system, we shall enter fully into his argument, and if it can be proved to be fallacious, and Mr. Miller's positions sound on this point, his system will stand regardless of all other points.

That we may do Mr. Dowling no injustice, we shall give copious extracts from him that the reader may have the whole strength of his argument before him, and thus be the better prepared to judge of the merits of the question. The following is the first section of chap. 3. pp. 42—52.

The Vision of the Seventy Weeks.

"Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."—Daniel, 9: 24.

The above prophecy has ever been regarded by christian expositors as one of the most remarkable predictions in the sacred scriptures. It is expressed in language so sweetly evangelical, that we might suppose it to have proceeded from the pen of a John or a Paul who had seen Christ, rather than that of a prophet who lived five centuries before his incarnation. It not only declares the object for which JEHOVAH JESUS, the LORD OUR RIGHTEOUSNESS, became incarnate, and obeyed, suffered, and died; but designates the time, in which the glorious victory over the powers of darkness should be achieved by the Messiah, and when he should put away sin by the sacrifice of himself. I feel a pleasure in according most heartily with the following sentiments expressed by Mr. M. at the commencement of his lecture upon this precious passage of scripture.

"This text (says Mr. M.) is one of the many

found in the word of God, which prove the authenticity of the Scriptures, gives us a powerful weapon against Judaizing teachers, and meets the infidel on his own ground—the history of the world.

"It sets a seal to prophecy that it is true, and shows that the prophets were inspired.

"It gives incontestible evidence against the Jew, and proves that Jesus of Nazareth was the true Messiah.

"It brings to view the great blessings of the sacrifice of Jesus Christ, reveals the exact time of its accomplishment, and shows the source of the gospel, proclaiming good news to lost men, even in anticipation of that important era when the Gentiles should be fellow heirs with the Jews in faith.

"It establishes the wavering, and gives hope and confidence to the tried and afflicted child of God, that he will fulfil all his promises, according to the letter and spirit of his word.

"This text furnishes Simeon, Anna, Nathaniel and others with strong faith that they should see the consolation of Israel."

To understand this prophecy, it is necessary to remember that at the time the angel Gabriel spake these words to the prophet Daniel, the children of Israel were in captivity. The city of Jerusalem was in ruins, and had continued so ever since its destruction by Nebuchadnezzar king of Babylon, in the year B. C. 588. Jeremiah had informed the Jews that this captivity should continue seventy years. (See Jer. 25: 11, 12.) This protracted period of captivity and bondage had now nearly arrived at a close.

When the venerable prophet Daniel (see chap. 9: 2) "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem; he set his face unto the Lord God to seek by prayer and supplication with fasting and sackcloth and ashes." The prayer which he afforded, (verse 3 to 20,) is a most sublime and beautiful specimen of penitential devotion. At the beginning of Daniel's supplications, (see verse 23,) the angel Gabriel received a command from Jehovah to comfort and instruct the pious prophet, and "whilst he was speaking," the celestial messenger, being caused to fly swiftly, touched him about the time of the evening oblation. So true is the promise of God, "It shall come to pass that before they call I will answer; and while they are yet speaking, I will hear."—Isaiah, 66: 24.

There is a beautiful correspondence between the prayer of Daniel, and the delightful prophecy which was communicated in answer thereto. Had the prophet confessed in verse 5th, "We have sinned, and have committed iniquity and have done wickedly." In the 24th verse, a Saviour is promised, who should "finish transgression, make an end of sins, and bring in an everlasting righteousness." Had Daniel prayed in verses 16, 17, "O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain; shine upon thy sanctuary that is desolate, for the Lord's sake." He is informed, verse 25th, that a commandment shall go forth to restore and to build Jerusalem, and that "the street shall be built again, and the wall, even in troublous times."

He is not only encouraged to expect these glorious events, but is even informed of the time of their occurrence, and more particularly of the far more glorious event of the two—the coming of the Messiah and his obedience unto death. "Seventy weeks are determined," &c.

With the general explanation given by Mr. M. of the fulfilment of this remarkable prediction, I have no fault to find. It is the common exposition given by Christian commentators generally, and I

suppose no believer in the Old Testament, except a Jew, would be inclined to dispute its correctness in the main, though they might question the accuracy of some minute particulars.

By the seventy weeks, it is universally admitted, we are to understand weeks of years, or as many years as there are days in seventy weeks, viz. 490 years.

The decree of Artaxerxes, called in the 25th verse, "the going forth of the commandment to restore and to build Jerusalem," is unquestionably to be regarded as the commencement of the 490 years.

In the seventh chapter of Ezra we have an account of this decree, and of the return of Ezra to Jerusalem under the countenance and protection of king Artaxerxes. The chapter tells us (Ezra, 7: 8) that this was in the seventh year of the reign of this monarch.

Archbishop Usher places this event in the year B. C. 457. Mr. Miller, who adopts this date, seems to be ignorant of the fact, that the real date of the birth of Christ, is four years before the common era, and that Christ was crucified A. D. 29, and not A. D. 33. So that the year 1843 will be in reality 1847 years from the birth of Christ, and the present year (1840) is 1844 years from that event. The year B. C. 457 will therefore be 453 years before the birth of Christ. Reckoning from the year 453 before Christ was born, and adding 33 years, the age of Jesus Christ at his crucifixion, it would be 486 years from the decree of Artaxerxes to the cutting off of the Messiah. Those who adopt this chronology, suppose, that by the expression in the 27 verse, "In the midst of the week he shall cause the sacrifice and oblation to cease," we are to understand that after the completion of 69 of the weeks of years, amounting to 483 years, denoted in the 25th verse by the two periods of "seven weeks, and three-score and two weeks," that in the midst of the seventieth week, Christ should be crucified; and consequently, the Jewish sacrifices and oblations, which pointed to the sacrifice of Christ, should virtually cease from that moment, when HE, "by one offering should perfect for ever them that are sanctified."

Of course, the year 486 would correspond to this expression, and would be "in the midst of the week," that is, the last of the 70 weeks of years, extending from 483 to 490, dating from the decree of Artaxerxes. I suppose Mr. M. alludes to such as adopt this chronology, when he remarks, (page 72,) "I should not have been thus particular, and have trespassed so much upon your time to prove a given point in Christendom, had I not recently met with more than one christian professor, and even teachers in Zion, who deny that the seventy weeks ended with the death of Christ." Mr. M. did not probably know when he wrote this, that the conclusion he deprecates springs from the very date he has chosen.

Mr. Miller adopts this date, B. C. 457, from the chronology of the pious and learned John Usher, D. D. It will be perceived, therefore, that notwithstanding he occasionally speaks rather sneeringly of "learned D. D.'s," he is indebted to those very men for the dates upon which he grounds his calculations.

Taking the year B. C. 457 as the commencement, he accordingly places the completion of the 70 weeks or 490 years, at the crucifixion of Christ, by adding 33, the age of Christ at his crucifixion, to 457, the sum of these two numbers, making exactly 490.

Mr. M. says the 490 years begin B. C. 457, which is correct. He says they end A. D. 33, which is also correct. But Christ was born four years before the common era, as is now universally admitted. Consequently he was crucified A. D. 29, and this is so stated in Archbishop Usher's chronology. So that only 486 years intervened between the year B. C. 457 and the crucifixion.

A. D. 29

457

486

Mr. Miller might have learnt this fact, which of itself is fatal to his whole theory, by simply subtracting the year of the world 3547, corresponding with B. C. 457, the date of Artaxerxes' decree, from

the year of the world 4033, the date, according to Usher, of the crucifixion.

4033

3547

486

But whether the seventy weeks ended *exactly* at the crucifixion, or 4 years after, is a matter of no importance whatever to my argument in confutation of Mr. M.'s theory, as I shall prove that *if he is right* in supposing 2300 days in chap. 8th to mean 2300 years, still he makes a mistake, not of 3 or 4 years, in dating the commencement of these years, but of nearly three hundred; that is, he dates from B. C. 457, instead of 168, the true date. On the contrary, a miscalculation of 4 years on Mr. M.'s part, is fatal to his whole system, because it is evident that this completion of the 490 years, precisely, at the death of Christ, is the starting point of all his calculations, and every date which is afterwards assumed as the commencement or the completion of any prophetic period, depends upon the correctness of this one, and is fixed upon by reckoning from the beginning or ending of the 70 weeks, and calculating, sometimes forward, and sometimes backward, just as suits his purpose. Hence the importance he attaches in the above extract to the completion of the 70 weeks precisely with the death of Christ, and the manner in which he speaks of those "teachers in Zion," who in this respect differ from himself; not knowing that *he himself* differs from himself by selecting a date for the commencement of the 70 weeks, which brings the termination 4 years after the crucifixion.

I confess myself to be one of those who question whether the 70 weeks ended precisely with the death of Christ, but suppose rather that that event took place about 4 years before the completion of the 490 years: that is, according to the prophecy, "in the midst of the week," the last of the 70 weeks of years. It is evident that the prophecy, especially the former part of the last verse, "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease," is capable of a more consistent explanation, by understanding the last week of the seventy, in which he should "confirm the covenant with many," to refer to the 7 years included in the time of Christ's public ministry, and the first three or four years of the apostles, during which, on the day of Pentecost, when 3000 were added to the church, and at other times, he did truly confirm the covenant with many, and "in the midst," or *half* part of which week, (as it is in the Hebrew,) the Saviour was crucified, and thus a virtual end was put to the Jewish system of sacrifices, and he caused "the sacrifice and oblation to cease."

There is one consequence resulting from Mr. M.'s fixing so positively the death of Christ as the completion of the 490 years, of which I suppose he little dreamed, and that is, *that the end of the world is past already, and that this event took place in the year 1839!* His prophecy of 2300 years, he says must be fulfilled 1810 years after the death of Christ, by taking 490 from 2300. Now any one may see, by looking at Usher's chronology, given in Bagster's Comprehensive Bible, and also in the Supplement to the Comprehensive Commentary, that the crucifixion took place A. D. 29, the common era having commenced in the fourth year after the birth of Christ, and he being at his crucifixion about 33 years of age. Now if the end of the world is to come 1810 years after the crucifixion in A. D. 29, this will bring us, of course, to A. D. 1839.

For the sake of the argument, however, I shall not insist upon this error in Mr. M.'s starting point, but let it be supposed that the crucifixion occurred A. D. 33, and thus let us meet Mr. M. upon his own ground, while we proceed to examine his explanation of the prophetic period of 2300 days. Let it, however, be understood, that whenever A. D. 33 is named in this work as the year of the crucifixion, it is only because Mr. M. assumes this, not because the present author admits its correctness.

Two points are admitted above. 1. That the 70 weeks are weeks of years, 490 years. 2. That the decree of Artaxerxes, in the 7th year of his reign,

Ez. 7, is the beginning of the 490 years. One point is denied, viz. that the 70 were filled up from that decree of Artaxerxes to the death of Christ. He sometimes seems to admit it for argument sake but denies the fact, with the understanding that if it was not fulfilled Mr. M.'s whole system is overthrown. We shall therefore undertake to prove the 70 weeks fulfilled at Christ's death.

Mr. Dowling says, "Archbishop Usher places this event (the decree) in the year B. C. 457. Mr. Miller, who adopts this date, seems to be ignorant of the fact that the real date of the birth of Christ, is four years before the common era, and that Christ was crucified A. D. 29, and not A. D. 33."

But is Mr. Dowling "ignorant of the fact" that the same sort of evidence (astronomical calculations) which determines Christ to have been born 4 years before the vulgar era commences, also proves him to have been 37 years of age at his death instead of 33, the commonly received age. We should not suspect from any thing in his book that he was acquainted with the fact; but yet a fact it is. So that the time of his death was where our vulgar era fixes it; and the four years are taken from the 457 B. C. and added to, 33 Christ's supposed age at his death, which would make him 37 at his death. Then 1810 years more will make out 1843 of the vulgar era.

Ferguson, the Astronomer, has given us the method of obtaining the proof.

"The vulgar era of Christ's birth was never settled till the year 527, when Dionysius Exiguus, a Roman abbot, fixed it to the end of the 4713th year of the Julian period, which was four years too late. For our Savior was born before the death of Herod, who sought to kill him as soon as he heard of his birth; and, according to the testimony of Josephus, (B. xvii. ch. 8,) there was an eclipse of the moon in the time of Herod's last illness; which eclipse appears, by our astronomical tables, to have been in the year of the Julian period 4710, March 13th, at three hours past midnight, at Jerusalem. Now, as our Savior must have been born some months before Herod's death, since in the interval he was carried into Egypt, the latest time in which we can fix the true era of his birth, is about the end of the 4709th year of the Julian period. There is a remarkable prophecy delivered to us in the ninth chapter of the book of Daniel, which, from a certain epoch, fixes the time of restoring the state of the Jews, and of building the walls of Jerusalem, the coming of Messiah, his death, and the destruction of Jerusalem. But some parts of this prophecy (ver. 25) are so injudiciously pointed in our English translation of the Bible, that, if they be read according to those stops of pointing, they are quite unintelligible. But the learned Dr. Prideaux, by altering these stops, makes the sense plain; and, as he seems to me to have explained the whole of it better than any other author I have read on the subject, I shall set down the whole of the prophecy according as he has pointed it, to show in what manner he has divided it into four different parts.

Ver. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the Most Holy. Ver. 25. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah, the prince, shall be seven weeks and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. Ver. 26. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Ver. 27. And he shall confirm the covenant with many for

one week, and in the midst* of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate even until the consumation, and that determined shall be poured upon the desolate.

This commandment was given to Ezra by Artaxerxes Longimanus, in the seventh year of that king's reign, (Ezra vii. ver. 11—26.) Ezra began the work, which was afterward accomplished by Nehemiah, in which they meet with great opposition and trouble from the Samaritans and others, during the first seven weeks, or 49 years.

From this accomplishment till the time when Christ's messenger, John the Baptist, began to preach the kingdom of the Messiah, 62 weeks, or 434 years.

From thence to the beginning of Christ's public ministry, half a week, or three and a half years.

And from thence to the death of Christ, half a week, or three and a half years; in which half week he preached and confirmed the covenant of the Gospel with many.

In all, from the going forth of the commandment, till the death of Christ, 70 weeks, or 490 years.

And, lastly, in a very striking manner, the prophecy foretells what should come to pass after the expiration of the 70 weeks; namely, the destruction of the city and sanctuary by the people of the prince that was to come; which were the Roman armies, under the command of Titus their prince, who came upon Jerusalem as a torrent, with their idolatrous images, which were an abomination to the Jews, and under which they marched against them, invaded their land, and besieged their holy city, and by a calamitous war brought such utter destruction upon both, that the Jews have never been able to recover themselves, even to this day.

Now, both by the undoubted cannon of Ptolemy, and the famous era of Nabonassar, the beginning of the seventh year of the reign of Artaxerxes Longimanus, king of Persia, (who is called Ahasuerus in the book of Esther,) is pinned down to the 4256th year of the Julian period, in which year he gave Ezra the above-mentioned ample commission; from which count 490 years to the death of Christ, and it will carry the same to the 4746th year of the Julian period.

Our Saturday is the Jewish Sabbath; and it is plain, from St. Mark, ch. xv. ver. 42, and St. Luke, ch. xxiii. ver. 54, that Christ was crucified on Friday, seeing the crucifixion was on the day next before the Jewish Sabbath; and according to St. John, ch. xviii. ver. 28, on the day that the passover was to be eaten, at least by many of the Jews.

The Jews reckoned their months by the moon, and their years by the apparent revolution of the sun; and they ate the passover on the 14th day of the month Nisan, which was the first month of the year, reckoning from the first appearance of the new moon, which at that time of the year might be on the evening of the day next after the change, if the sky was clear. So that their 14th day of the month answers to our 15th day of the moon, on which she is full. Consequently, the passover was always kept on the day of full moon.

And the full moon at which it was kept, was that one which happened next after the vernal equinox. For Josephus expressly says, (Antiq. B. iii. ch. 10,) the passover was kept on the 14th day of the month of Nisan, according to the moon, when the sun was in Aries. And the sun always enters Aries at the instant of the vernal equinox; which, in our Savior's time, fell on the 22d day of March.

The dispute among chronologists about the year of Christ's death, is limited to four or five years at most. But as we have shown that he was crucified on the day of a paschal full moon, and on a Friday, all that we have to do, in order to ascertain the year of his death, is only to compute in which of those years there was a paschal full moon on a Friday. For the full moons anticipate eleven days every year (12 lunar months being so much short of a solar year,) and therefore once in every three years, at least, the Jews were obliged to set their passover a month farther forward than it fell by the course of the moon, on the year next before, in order to

*It is said this should be rendered last half instead of midst.

keep it at the full moon next after the equinox. Therefore there could not be two passovers on the same day of the week, within the compass of a few neighboring years. And I find by calculation, the only passover full moon that fell on a Friday, for several years before or after the disputed year of the crucifixion, was on the 3d day of April, in the 4746th year of the Julian period, which was the 490th year after Ezra received the above mentioned commission from Artaxerxes Longimanus, according to Ptolemy's cannon, and the year in which the Messiah was to be cut off, according to the prophecy, reckoning from the going forth of that commission or commandment; and this 490th year was the 33d year of our Savior's age, reckoning from the vulgar era of his birth; but the 37th, reckoning from the true era thereof.

And when we reflect on what the Jews told him, some time before his death, (John viii. 57,) "Thou art not yet fifty years old," we must confess, that it should seem much likelier to have been said to a person near forty, than to one but just turned of thirty. And we may easily suppose, that St. Luke expressed himself only in round numbers, when he said that Christ was baptised about the thirtieth year of his age, when he began his public ministry; as our Savior himself did, when he said he should lie three days and three nights in the grave.

The 4746th year of the Julian period, which we have astronomically proved to be the year of the crucifixion, was the 4th of the 202d Olympiad; in which year, Phlegon, a heathen writer, tells us there was a most extraordinary eclipse of the sun that ever was seen. But I find by calculation, that there could be no total eclipse of the sun at Jerusalem, in a natural way, in that year. So that what Phlegon here calls an eclipse of the sun, seems to have been the great darkness for three hours at the time of our Savior's crucifixion, as mentioned by the evangelist; a darkness altogether supernatural, as the moon was then in the side of the heavens opposite to the sun; and therefore could not possibly darken the sun to any part of the earth."

The time of Christ's death is obtained as follows: He was crucified on Friday, and at the time of a Jewish passover. The passover was always held, during the first full moon after the vernal equinox. But a paschal full moon would not happen every year, nor only once in many years, on the same day of the week. There are, however, but three or four years dispute, about the time of Christ's death, within which time, there was but one paschal full moon on Friday. That event was 1808 years last April. This is confirmed by Phlegon, an heathen historian, who has recorded a great eclipse of the sun to have taken place the same year, but astronomical calculations prove that there could not have been an eclipse that year, nor for many years before, or after that year. It must, therefore, have been the supernatural darkness at Christ's death.

But it may be asked how the time of Christ's birth is determined? It is as follows:—Josephus, in giving a history of the last sickness of Herod, who commanded the children of Bethlehem to be slain, at Christ's birth, records an eclipse of the moon to have taken place during that sickness. From Christ's death to that eclipse, is 36 years. One year more, added for the age of Christ at that time, will make him 37 at his death. He was baptised, and commenced his public ministry about the age of 30, Luke iii. 23.

Dan. ix. 25. "Know therefore and understand, from the going forth of the commandment to restore and build Jerusalem unto Messiah the prince, shall be seven weeks, and three-score and two weeks."

"Unto Messiah" Not to his death, but to his coming as the Messiah, which was when he was baptised and the Holy Ghost in a bodily shape like a dove came and rested on him. A voice came from

heaven which said, "Thou art my beloved son, in thee I am well pleased. John bare record, this is the son of God. If he ever came and was publicly announced as the Messiah, he was so then; when he was about 30. He was then led up into the wilderness, and was tempted of the Devil; and after John was cast into prison Jesus came into Galilee preaching the gospel of the kingdom, and saying, "THE TIME IS FULFILLED" &c; Mark i. 15. What time? Is there more than one time named in the Bible for the coming of Messiah; and is not that the 69 weeks. If any predicted time was fulfilled, it was that. If there was no special time accomplished, he spoke at random, and meant nothing. If the 69 weeks were fulfilled at the beginning of his ministry, according to his own declaration, and Christ was as is astronomically proved, 37 at his death. Then he confirmed the covenant with many for one week, and in the half part of the week, the last half or end of the week, he ended all the typical sacrifices by his offering the great anti-type. Then we are not driven to the alternative of bringing in either John, or the Apostles to help him in the work assigned for him, personally.

Again, the events predicted to take place within the 70 weeks, could not be accomplished until the death of Christ. But the last of the series was the anointing, or consecration of the *Most Holy*, or *Holy of Holies*. But the Holy of Holies, consecrated by Christ, was the Holiest of all in Heaven itself, which he sprinkled with his own blood in our behalf. The events there enumerated, (Dan. ix. 24,) must have taken place, according to the prediction, within the 70 weeks, and they could not come short of it, and be filled up sooner, without frustrating what was determined; for it would be as much a failure for them all to be done, 3 or 4 years before the time, as to exceed it by that time. The prediction is definite; "70 weeks are determined." Where can an error be found in this argument? Most certainly Mr. Dowling, will not presume to deny, that the same authority which dates the birth of Christ four years before A. D. 1, also proves him to have been 37 at his death; and hence our chronology is practically correct; and the end of the world according to Mr. Miller, as Mr. Dowling asserts would not have been in 1839, but will be in 1843.

From the Carthage (Ohio) Evangelist. NEW GOVERNMENT AND NEW SOCIETY.

PREDICTED BY THE PROPHETS.—NO. V.

Behold, I create new heavens and a new earth.—Isaiah lxx.

We have collected and published in the present number many 'signs of the times.' It behoves us of course to inquire what times they are the signs of.

In a word, then, we believe some of them at least to be the signs of the approach of Christ's kingdom in its grandest earthly form, as predicted by Daniel and others. This is the sober and obvious view which we take of the matter. The kingdom is compared by Daniel, first to a little stone, and afterwards to a great mountain. For nearly two thousand years it has existed as the *regnum lapidis*, that is, the little stone. It will now swell into the *regnum montis*—its mountain form; and Jerusalem its capital, now trodden down till the period allotted for the prevalence of the last earthly empire expires, shall be exalted to be the mother city of all nations.

That the kingdom, having its centre in Jeru-

salem, is to be organized in the days of the ten Latin Kings symbolised by the ten toes of the image of royalty, and the ten horns of the last of Daniel's wild beasts, is affirmed expressly in the body of both these prophecies—'In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed.' Dan. ii. Again, 'I saw in the night visions, and behold one like unto the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him: and there were given him dominion and glory and a kingdom, that all people, nations and languages should serve him.' Daniel 7.—Bad government being not now in the head, but the feet of Daniel's image, this fact becomes a sign to us, that the reorganization of God's kingdom among the Israel of God must speedily occur.

The fact that the great Protestant authorities of Europe now seriously meditate the restoration of the Jews to Palestine and Jerusalem, may likewise be regarded as no insignificant symbol of the approach of Christ's kingdom in its mountain form.

Again; on the head of Daniel's last wild beast there appeared an eleventh horn. This, all agree, is the symbol of the Papal power. Now, into the hands of this tyranny the saints were to be given for twelve hundred and sixty years. This period is expired. The time is now come, therefore, when we may very properly look for the reorganization of God's kingdom in its last form.

Moreover; the ten horns were at last to hate the eleventh! or the ten continental powers which had lent their aid to the support of Catholicity, were finally to consume it. God has crushed the authority of the Pope, and exalted the Protestant influence in a very marvellous manner. This is no insignificant symbol of the approach of God's kingdom in its mountain form.

France was the tenth of the nations which constituted the Papal confederacy. It was to fall from this confederacy before the sounding of that trumpet which is to change or destroy the present order of things, and introduce the kingdom of God in its mountain form, the *regnum montis*. Fifty years ago did this famous event take place.

Again; There was to be a great earthquake in this nation immediately before the sounding of the trumpet which is to give the nations to God and his Messiah. 'The governments of this world have become the governments of God and of his Messiah, and he shall reign forever and ever. We are only fifty years ahead of this historical fact—the French revolution.

But the French nation was not only to become *anti*-Papal, but *anti*-Christian. We have accordingly seen it by its highest public functionaries avow itself atheistical. If, therefore, an atheistical empire was to precede the introduction of God's kingdom in its last earthly form, then the period for this occurrence must have almost arrived, for the atheistical empire has been revealed.

These are the great political events which are said in scripture to lead to the coming of the Son of Man; and all the prophecy remaining to be fulfilled is comprehended in one verse, viz: 'And the seventh trumpet sounded, and there were great voices in heaven, saying, the kingdoms of this world are become kingdoms of our God and his Messiah, and he shall reign for ever and ever.' Rev. xi. This trumpet contains the seven vials of God's wrath, (Rev. xvi.) in a condensed, or contracted form; and the seven vials are the affairs of this trumpet dilated and accomplished so far as relates to the destruction of Babylon, or

the great anti-christian confederacy of the dragon, the beast and the false prophet. The destruction of these powers is the event which synchronises with the introduction of the kingdom of God and his Messiah in its mountain form. We wait, therefore, for the last act in the great drama of earthly nations—the catastrophe—the consummation.

'Wherefore, beloved, seeing that ye look for such things, be diligent that ye be found of him in peace, without spot and blameless.' 2 Pet. iii
W. S.

SIGNS OF THE TIMES.

BOSTON, NOV. 15, 1841.

SECOND ADVENT CONFERENCES IN NEW-YORK AND LOW HAMPTON.

The Conferences appointed for the above named places have, like those which preceded them in New England, proved seasons of deep interest to the believers in the soul-thrilling doctrine of the speedy coming of the Lord.

Although, in New York, our efforts have hitherto been but limited, yet we met a kind reception, and a candid hearing from the good people of the city, as well as from many friends from the country.

We are indebted to the Christian Advocate and Journal, and Zion's Watchman, for the publication, entire, of our call for the conference, for which they will please accept our hearty thanks, as also a large number of the clergymen of the city, who read it the Sabbath previous to the conference, from the desk, and advised their hearers to attend. To such magnanimity and kindness we have not always been accustomed; but we trust they may never, so far as we or our cause is concerned, have cause to regret their course.

Bennet, also, of the N. Y. Herald, in his characteristic manner, not only published our call, but has favored the public with a report of the doings of each day, in his style, and we are willing he should take his own way of telling his story, provided he gets the great truth before the community. And we are happy to see he has waked up some of our Boston penny papers to co-operate with him in sounding the midnight cry. In whatever way, if so be the speedy coming of Christ is preached, we therein rejoice, yea, and will rejoice. The Tribune, also, another of the New York daily papers, very kindly noticed us.

The time of the conference was, for the most part, taken up in addresses on the various subjects connected with the second coming of Christ, which were listened to with deep interest and attention; and we have reason to believe much good will result from our convocation, by eliciting investigation on the import of the prophetic scriptures. Much seed has been sown, not only by the immediate labors of the conference, but also in the circulation of publications in almost every direction. Finally, from what we were able to discover, we are satisfied that the course of the doctrine in New York is onward, and that it will ere long take a strong hold on the Christian community. The particulars will be given in our next, from another hand. We are sorry that circumstances prevent their appearance in this number.

From New York, we started on our way for Low Hampton, the residence of our beloved Brother

Miller, and the seat of the fifth session of the General Conference on the second Advent. On our passage from New York to Albany, we received an invitation to give a lecture on board the steamboat, with which we complied. The subject was the nature of the kingdom of God, and the nearness of its approach, founded on the seventh chapter of Daniel. It was listened to with apparent interest by nearly all the passengers, and such of the hands as could be off duty. We spent the Sabbath at Ballstown Springs, and lectured twice in the Baptist Meeting-house, in that village, the pastor, Bro. Fox, kindly permitting us to occupy his regular services, both afternoon and evening. Monday morning, we left our kind friends at Ballstown for Hampton, where we arrived about 11 o'clock the same evening, and received a hearty welcome from Bro. Miller and his interesting family; and also some of our friends from the east, who had arrived before us.

Tuesday morning, Nov. 2d, we found ourselves in the midst of a company of the friends and lovers of the glorious appearing of Christ, in the Baptist Church, in Low Hampton. The friends came in from the neighboring towns, both from New York and Vermont. Quite a large number of ministers attended from the various denominations, who manifested a deep interest in the subject, some more and some less convinced of the truth of the pre-millennial advent of Christ. These all are manifestly seeking after truth. Some few ministers attended, who are disposed to hold on upon the doctrine of the spiritual reign, of a thousand years, and the conversion of the world. Our meeting was of a deeply interesting character, and has manifestly exerted an extensive influence on this part of the country. The spirit of inquiry awakened by the Conference, will not soon slumber or be forgotten. Every successive Conference more and more convinces us of the expediency of the measure, and that our friends are bestowing too little attention on them. If time is so short, and the work to be done so great and important, we certainly ought to be awake to the work, and to be "all at it, and always at it." Particulars in our next.

CONFERENCES, FOUR SESSIONS MORE.

The following resolution was passed at the conference in Low Hampton:

Resolved, That as our time is short, our work great, and God has evidently blessed the conferences which have been held on the subject of Christ's second coming. We therefore recommend the holding of at least four conferences during the ensuing winter, one in New Hampshire, one in Massachusetts, and one in New York, and one in Vermont, in such towns and at such times as the standing committee may select.

The first of these services will be held in Boston, Mass. to commence Nov. 30, at ten o'clock. The place will be given in our next, which will be out in season, for the notice.

The place for the conference in N.H. Dec 1 4th, is not yet fixed upon, but will be in Dover or Portsmouth. Arranged and noticed in our next.

The third will be held at Sandyhill, N. Y. about the first of January. Particular notice hereafter.

The fourth of the series will be held in Colchester, Vt. some time in February.

Let the friends in the vicinity of the above conferences, make due preparation for these meetings, that the greatest amount of good may be accom-

plished by them. What our hands find to do, let us do it with our might.

MR. MILLER, commenced a course of Lectures in Claremont, N. H. on the 10th inst. at the Town House. Crowds throng to hear the word. He is in fine health; his mind is still clear and vigorous, notwithstanding his late sickness.

APOLOGY. The Editors have both been absent for several weeks to attend the Conference in N. York and Low Hampton. In consequence of which several interesting articles must lay over, and the present number will be got out late. We promise the next number early; and a rich treat, to pay up arrearsages.

THE CAUSE IN VERMONT.

We are happy to give publicity to the following notice of a series of Lectures on the second coming of Christ. We hope they will be well attended. Mr. Sabine is a master of the subject, and all who avail themselves of the lectures will be richly rewarded.—Eds.

"A Series of Discourses on the Second Coming of Christ, is intended to be delivered in Randolph West Village, during the course of the coming winter; by Rev. James Sabine, Rector of Christ Church, Bethel. The service will be held in the Meeting House, when it shall be agreeable and convenient to all parties concerned. The 3d and 4th Lord's days in Nov. Dec. Jan. Feb. will be preferred. Service to commence at six o'clock, P. M.

1. The Day of the Lord "approaching," an argument for "exhortation."—Introductory to the series.

2. The personal "appearing," of the Lord, at the Second Advent, the grand theme of Holy Scripture, particularly that of the prophets, and more particular still that of the Apostolic Epistles.

3. The Second Advent of our Lord, at the commencement, not at the close, of the millennium:—He comes to renew the earth, not to destroy it:—to judge and reign, not to judge and give this world over to perpetual ruin!

4. The Second Advent of the Messiah, the "Hope of Israel,"—for, the first advent did not realize the prophecy, nor fulfil the promise.

5. The Second Advent, the Hope of the Christian, —the fulfilment of Gospel Promise, and the consummation of the whole Evangelical Economy!

6. The Jews, and the whole House of Israel;—Prophecies concerning their dispersion and gathering compared.

7. Jesus the King of the Jews—Jesus the King of Israel—Jesus King in Zion, and King over all the earth!

8. Our ignorance in regard to some circumstances, no bar to faith in the great principle!

Christ Church Parsonage, Oct., 1841.

THE EVANGELIST. This work is conducted by Elder Walter Scott, of Carthage, Ohio. He is an able and accomplished writer, and a faithful student of the prophecies. He has given in his paper a series of numbers within the last year on the "New state of Society, predicted by the Prophets." We have given one number of his series in another part of this day's paper. We have sent him a copy of our publications. We have no doubt he will give them a faithful and candid examination, in which case, we doubt not he will receive light on the glorious subject of the second Advent.

THE WAFERS. We perceive that some who use the *monitory wafers*, wet them so much as to take the gum from the wafer, so that it will not cleave to the letter. It should only be moistened a little by the touch of the tongue. It will then be strong, and cannot be got off without breaking. In answer to a question, whether this wafer is a *lawful seal*, we say yes.

CORRESPONDENCE.

THE WITNESSES.

REV. J. V. HIMES: Dear Sir: I perceive that some of your readers are in a quandary about the two witnesses, mentioned in Rev. xi 3. They seem to suppose that by these two individuals. Moses and Elijah are meant, who will hereafter arise from the dead, come among men to testify against the corruption of the times, be made the subjects of persecution, and ultimately of death. Now, sir, I, for one, do not see the reasons for this opinion are well grounded, and why? Because,

1. It is all *supposition*. There is not one passage in scripture that makes it plain to me that it will be so. Elijah, as we are expressly told by Christ himself, has already come in the person of John the Baptist, and as for Moses, we wait to be informed where it is said that he will so come. As far as persons are concerned, I, for one, see not why we may not as well suppose that Jeremiah and Paul will come again, as to suppose that Moses will so come. But,

2. This opinion directly militates against principles established in the word, and government of God. And what are they? The first principle is, that men shall die naturally, and die but once. This was a part of the curse. In the day that thou eatest thereof, thou shalt surely die. Dust thou art, and unto dust thou shalt return. All men, without exception, are subject to the change which death will make in them. Moses died, and was buried, by the hand of the Lord, as we are expressly told in scripture. And Elijah, like Enoch, though his body was not required to moulder away in the tomb, still passed through that change, when the chariots of fire and horsemen of fire took him away from the sight of Elisha, just as the living saints will be changed, and caught up to meet Christ in the air, at the last great day. He has gone to heaven: but with his natural body he could not go there: for flesh and blood cannot inherit the kingdom of God. But in a moment, in the twinkling of an eye was he changed, as the quick, or living saints will be, when the trump of the archangel shall sound. This corruptible put on incorruption, and this mortal put on immortality; and he had on this incorruptible and immortal body, when he appeared at the mount of transfiguration. These two eminent servants of God have already passed through the gates of death. But to suppose them to come down from heaven, and to be subject to the persecution of their enemies, and to be literally slain, is to make them to die twice. Think, "Bible Reader," you are thereby to give these beings, who have been shining in glory thousands of years, a double portion of the curse. Contrary to the whole tenor of the Bible and observation, you are going to make them pass through the gates of death a second time. Is it not time, My Dear Sir, that you had a theory—the theory of the Bible—of common sense—and of observation.

Again: your supposition contradicts another principle brought to view in the word of God. What is that? It is that the saints, after having once gone home to glory, will never again become the subjects of persecution. They die in Jesus and are blessed. Blessed are the dead that die in the Lord; yea, saith the spirit: for they rest from their labors, and their works do follow them. To live is Christ, but to die is gain. They are before the throne of God, and

serve him day and night in his temple: and he that sitteth on the throne, shall dwell among them. They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Does this look as though any of the dear children of God are again to be made the subjects of suffering in this sinful world? *Judeus credat, non ego.** And the principle here brought to view, is supported by a great variety of other passages in the word of God. Being once freed from the troubles of this sinful world, they are forever free. Moses and Elijah, and all saints of God who have gone home to glory, will forever enjoy uninterrupted, everlasting happiness.

If this is not scripture, our inquirer and Bible reader, waits to be informed what is. But in opposition to these well established principles, "Bible Reader" and others of your correspondents, maintain that these two eminent saints, who have been shining in bliss for ages, will have that bliss interrupted, they will again commence their labors, again endure persecution, and again die. Say, Friend, can you credit this? Is this scripture?

Zion, Oct. 1841.

D. C.

P. S. In looking over the numbers of the "Signs," which contain the articles on the "Two witnesses," I find that one of the correspondents supposes Elijah, and the other, Moses and Elijah. To that they are not agreed among themselves. I wrote the above article, without having these numbers before me, still I would alter nothing, mind what I have said respecting Elijah, will apply also to Enoch, inasmuch as both of them must have taken their immortal bodies, when they left the earth; for flesh and blood cannot inherit the kingdom of God, whether they undoubtedly went. And as we have already remarked, Elijah appeared on the mount of transfiguration, together with Moses, having their's on.

D. C.

SECOND ADVENT AT HAND.

COUNTER ARGUMENT.

It is often said by those not admitting the Scripture proof of the 2d advent, "at hand," that Christ's foretelling his "kingdom at hand," his coming "quickly;" in "a little while" &c, must have been long ago fulfilled in his coming in some spiritual and invisible manner; and if understood then to foretell his coming to judgment "at hand," such pretensions have proved false and deceptive in their being not yet fulfilled.

In answering briefly this objection, several things well known as Scripture facts, should be duly considered, in connexion with our natural unbelieving proneness to think the Lord "altogether such an one as" ourselves, in speaking of the times preceeding eternity.

1. The word of God 1800 years ago, must necessarily be given and left on record so as to remain as perfectly adapted to the wants of mankind in the very last day, as in the period of its being first given; because not one word was to be added to it, nor taken from it, till Christ's own personal coming, and comes "quickly," (Rev. xxii: 18, 19.) Considering, then, that these predictions of Christ's coming "quickly," were designed "for our admonition on whom the ends of the world are come," the distance of

* The Jew may believe, not?

which was then wholly "unknown to all creatures," there was of course, a necessity for so forming these portions of the *unattainable* word of God, in that age, that it should need no alteration, even to the very last day, on the subject of Christ's coming to judgment at hand, more than in other particulars.

2. The day of Christ's coming to judgment, ever since his crucifixion and ascension, has been so comparatively "at hand," that there was a propriety in so foretelling it, at any period of the momentary probation of mankind, even had its secret distance at the same time, been revealed. And surely a *lively faith* in the everlasting and infinite realities of Christ's coming to judgment, would cause us all to regard its being spoken of "at hand," as proper, true, and useful, rather than as improper, deceitful, and injurious to the souls of men, in any age, seriously thus giving heed to it.

3. Compared with the 4000 years of the earth's having then stood, there certainly was a propriety in Christ's saying,—"The time is fulfilled, and the kingdom of heaven is at hand, repent ye and believe the gospel," i. e. "the time" was actually then "fulfilled," which had been long foretold by all the prophets, that a Messiah should personally appear upon earth; for thus far, such prophecies were then "fulfilled," and positively denoting, too, that compared with the time already past, since being given, the full coming of his heavenly kingdom with him to judgment, was then "at hand." In the same comparative manner, the apostle Paul could very properly say,—"The day is far spent and the night is at hand" &c. It is here taken for granted, that the deviation of earthly time, or human probation, is in the Scriptures, frequently represented as a "day." Then suppose this "day" of mortal's probation were designed of the Lord to close some where about this period; how proper it was for Christ and the Holy Ghost even then, to speak of the great event of "the night;" or "kingdom," as being "at hand," admitting also, that its precise distance had been foretold. We naturally use similar language with the apostle in our speaking of the natural day. When seeing by the height of the sun, that it is not night, or sundown yet, into 3 or 4 hours, in days of ordinary length, we say—"The day is far spent, and the night is at hand." Then why might not Christ and the Holy Ghost foretel the end of the "day" of probation "at hand," 1800 years ago, when more than 4000 years, and nearly 3-4 of the supposed whole "day" had then already past, without being chargeable with falsehood or deception, in so doing?

3. To prevent however all appearance of deception or falsehood here, Christ in representing the great day at hand, was uniformly careful to mention some of its preceeding signs, which would be seen to take place before it could come, and which when seen, would derate its being especially "near" or "even at the doors," Matt. 25: 1-34.) And now seeing that these signs are so far fulfilled, why shall we not all be admonished of the Lord's soon coming to judgment, by such passages foretelling its coming "quickly"? and why shall we not all thus "quickly," be truly prepared for it, instead of virtually saying with the last day "scoffers," till to late, "Where is the promise of his coming?" &c. JONES.

LETTER FROM HENRY JONES.

NEW YORK, Oct. 7, 1841.

DEAR BROTHER HIMES:—Returning yesterday

from a northern tour of preaching the kingdom of heaven at hand, I found yours of the 25th. ult., and the prints all safe at my dwelling. I very cordially except your invitation to act as your correspondent in this city, and shall be happy, if the Lord will, to forward you the result of my researches and labors for the Signs of the Times, as my wanderings may continue. My last calls were made a Rhinebeck, Rondout, Poughkeepsie, New Hackensack, and several other places, this side, as far as Fishkill Landing all on the Hudson between here and Albany. One sabbath, I spent at Rhinebeck and had opportunity to preach the kingdom of God at hand, to the Dutch Reformed Congregation of which Mr. James Lillie is Pastor. The doctrine was not new there, as I learnt that their Pastor had been preaching it in its place, for some three or four months with much interest. Such are his convictions on the subject that I feel assured he will not cease to publish this primitive christian doctrine wherever he is, until the son of man be come, should he be spared for doing it. My next sabbath was spent at Kingston across the River from there, the late residence of Mr. John Lillie brother to the above, another Dutch Ref. Minister. He also, (whose articles on the subject, have lately appeared in the Signs,) has been preaching the same there, during the past season, with much feeling on the subject, having since given up his charge, and removed to this city, now engaged in a school at the N. Y. University. He will preach as it is expected, on practicable occasions, the same doctrine of the apostle. At Kingston, of course, I was heard on the same subject during the sabbath, at the chapels of the Methodists, and Baptists, and found the ministers of both these congregations believers in the theory of the kingdom at hand, without a millennium, or spiritual coming, &c. of Christ first, they are reading on the subject, and encouraged the spread of the doctrine among their people. On two week-day evenings, I was heard before small assemblies of the Dutch Ref. Church of the same large village. Found many there, both brothers and sisters, awakened on the subject, and comforted with it, whom I assisted, not only to hearing, but to much reading of the same glad tidings. At Parrant, I also preached the doctrine to the Methodist Church on the Sabbath, under the care of the same above minister, he being with me, in both places, in the desk. In the village, also, I spent nearly a day, and found so much disposition to inquire further on the subject, that by the council of our friends there, I procured about 20 subscribers to the "Second Advent Witness" just established in this city.

From there, I came down a few miles to Poughkeepsie, and preached on the Sabbath, only to the Methodist first Church. Mr. L. of Rhinebeck had recently preached two discourses to the Dutch Reformed church there, with which many are interested on the 2d advent. Most of the clergy there, appear in sentiment favorable to the coming of the advent previous to any millennium, as I understood them, that under existing circumstances, it would really try them to call on them for any participation in enforcing this doctrine on their own congregations; and so it is doubtless with settled ministers generally. One of them apparently favorable, presented many queries, as he said, for information relative to the possibility of their being a "new earth" at the resurrection, for the everlasting habitation of the whole kingdom of Christ then come on earth, as he heard me say. The next clergy-

man on whom I called last Saturday was the Presbyterian Pastor of Hughsonville, for whom I preached the kingdom at hand last year. He has long been a believer in it, and has many excellent works on the subject, and asked me to preach for him again the next day Sabbath. Accordingly I tarried for the purpose, but only had a little audience Saturday evening, on account of the storm on the Sabbath. No meeting. From there I came on through Fishkill and Fishhill Landing, and at the latter place found the Methodist clergyman also of this way of thinking, who heard me give his former charge, two discourses on the kingdom to come without a previous millennium. Having no time I gave no discourses here, with a prospect of going that way again after going to Philadelphia and after the fall Conferences on the advent are over. In all those places, especially where publicly heard, I found the people many of them ready to procure something to read on the subject, though in a few instances I was personally repulsed by laymen of the church, for which I was careful to avoid returning a railing accusation. Passing through that county (Dutchess,) I was frequently told of an awakening sermon at a camp meeting there, of some 6,000 or 8,000 on the 2d advent at hand a few days ago, by a Methodist minister of New York city. And all who spoke of it, were interested with it, the first they ever heard preached on the subject. On coming home yesterday, I of course delayed not to seek him out, and found him, by the name of Redfield, within a stone's throw of my own door. I found all said of him, true. He preaches at every opening this blessed doctrine, and his friends told me, that he was very able and successful too as a preacher in winning souls to Christ. He is recently from the west; has no charge, supports his family by his own hands, and is free to preach the pure gospel without dependence on its opposers. I understood him that he had not before met with a minister to his knowledge supporting these views of the advent at hand. I anticipate his being a speaker at the conference here on the 26th inst. At this moment it is not possible to say, whether our friends of the cause differing with us as to the restoration of Israel, will co-operate or not in the conference. They are uniting themselves for action here just now, and I may say more perhaps to you on the subject at Philadelphia to reach you before the Portland conference shall close. Brethren pray for us, and fail not both of you, Himes and Litch, to be early here, and Brother Litch especially, at least one Sabbath before, to preach to 3 congregations. I have this morning had an interview with Brother Lindsley, Methodist minister, 2d street chapel, who expresses a readiness of co-operation in suitable labors for a hearing of the people on this subject, with his mind "long made up not to shrink from responsibility, for Jesus sake!" May the Lord prosper your efforts in his cause at the conference.

Yours for Christ's sake,
HENRY JONES.

Will You

Walk with God? The companionship of a kindred creature-spirit you have found to annihilate the tedious length of a journey, changing the toil into a recreation, and sweetening hardship into delight. If so much is wrought by the company of a fellow-creature, what might you not experience in the presence, and conversation, and fellowship of God! In the passage of wilderness, mountains, seas, guides are needed to lead, as well as companions to cheer,

in the dubious and difficult way. The seaman would venture scarcely beyond sight of land, but for confidence in his compass. When Columbus and his sailors discovered a slight variation in the pointing of the needle, as they advanced into the unknown seas, they were terrified that this only guide upon which they could rely, gave such indications of treacherously failing them amidst that unexplored wilderness of waters. In the difficult, dangerous, and precipitous mountain-pass, the alarms of the traveller and his misgivings in his purposed cause, have been suppressed, only as he could assure himself of the competency and fidelity of his guide. If an inanimate guide, and a human conductor, prove so servicable and consolatory, what might you not expect in the guidings of the All-seeing Eye and the leadings of the All-upholding Hand! When danger is apprehended from pirates, banditti, or the freebooter, men provide themselves with convoys, escorts, or arms for defence. With the Almighty for your protector, yours would be a defence indeed. For the long passage of the desert, and the ocean, men concern themselves to secure supplies for the long and barren way. With God for your provider, you will lack nothing that is really necessary. He will be your sun, and your shield—no good thing will be withheld from you.

Through all life's journey you need the presence, communion, and fellowship of God. Your constitution, and your condition both require this. Your Creator made you to walk with him. He did not design or constitute you for an existence apart from himself. He did not put you into this world to make your way through its toils and distresses, unaccompanied, uncheered, and unsupported by his presence and his power. No—he would go with you through all the length, the difficulties, and dangers of the way. He would have you walk with him through the journey of life—through the endless existence which you have commenced.

Would you walk with God? It must be in the way of righteousness. He cannot go with you in the way of wrong. He is with every one, and always, that is in the path of righteousness. He that departeth from wickedness and doeth righteously, walketh with God. To him God reveals himself in Christ Jesus. He walks in Christ, by faith. To him Christ is precious. The Divine presence turns toil and pain into pleasure—loss into gain. One said, after a night of painfulness, "It is a blessing that my bodily pain was permitted to keep me awake; otherwise I had been insensible of the Divine presence which has made me unspeakably happy through the whole night." In way-worn toilings, and in struggles against adversity, that Presence annihilates distance and time and consummates all in joyful prosperity—as it was in the case of the disciples, who had rowed against the adverse wind until the night's fourth watch, with but little progress in their course—when the Lord Jesus, walking the waters, was received by them on board: "and immediately the ship was at the land whither they went." He will guide you in the way of peace, safety, and prosperity. He will be your defence against all harm. He will provide for you through life's whole journey. He will go with you through the shadow and valley of Death.

You have commenced an existence that will be an endless progression in light, and joy, and glory,—or in darkness, wo, and shame. To walk with God, is the way of life; the opposite course is the death that never dies. Here, mid-way between heaven and hell, you commence your eternal course—to "sail in everlasting peace;" or to sink in endless despair. Your present state of enjoyment or wretchedness, and your eternal destination for heaven or hell, are to be determined by the direction you take, in walking with God, or in departing from him. The Lord Jesus comes to you here, on this probationary stage, to instruct, to guide, to accompany, to furnish and to cheer you through the wilderness way to the heavenly land—to deliver you out of this present evil world, to bring you to God and glory. Will you receive him? Will you hear him? Will you follow him? He instructs and accompanies in the way of righteousness, peace, joy—the way to heaven. He is the way. Walk in him—and present happiness, and eternal glory are yours. *Disciple*

Salvation from Self.

Many have prayed to be saved from their enemies—some, to be saved from their friends: but he that is saved from *himself*, need suffer no fear from foes or friends. His salvation is certain and complete. It is the great deliverance which the Lord Jesus came to effect for us. Every sin against God, and crime against man, springs out of selfishness. It is the fountain of all bitterness. It is the great upas, shedding wickedness and wo over the world. The gospel lays an axe at its root. That instrument, designed and wrought in Heaven's wisdom, strikes for the uncompromising extermination of this tree of evil, root and branch. The plan for human salvation, is a plan for the destruction of human selfishness. All the mighty enginery of redemption is levelled against this rebellious and destructive principle in the depraved soul. The exhibitions of Divine love, in creation, in providence, and in the mission and death of the Redeemer, are the grand influences plied against it. He that yields to these, is redeemed. He that resists, is self destroyed—self-damned.

The 'first great commandment' annihilates self. The second makes selfishness its own condemnatory judge, and its own executioner. The whole law of God and selfishness are antagonist principles, never reconcilable. The precepts of Christ declare the impossibility of obedience to God and of Christian discipleship, in any who do not wholly relinquish self. "Ye cannot serve God and Mammon." "Whosoever will come after me, let him *deny himself* and take up his cross and follow me; for whosoever will save his life shall lose it; but whosoever will lose his life for my sake and the gospel's, the same shall save it." Vain the effort to be a Christian and yet to retain a selfish interest. Self, will raise its claims and interpose its obstacles against the Christian course, so long as it is not absolutely denied—crushed—exterminated. While there is one point of self-interest not broken off from, that point will hold its subject from following Christ fully. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Some things may be done in obedience to christian faith, without the full renunciation of self. The wicked Herod "did many things" that John taught, but when the dancing-girl asked it, he beheaded that holy man. So with the unconsecrated professor: he does what he can without sacrificing self; and when his selfish interest requires, he betrays Christ—as Judas did.

The precept enlightens, and assures the understanding; the Cross subdues the heart. When the soul, conscious of its last condition, looks upon the Son of God "lifted up" on the Cross, and discerns in him the Lamb of God whose sacrifice takes away its sins, and apprehends the Divine love that gives forth such an offering for its redemption—its selfishness perishes—self is crucified with Christ—and the yielding heart responds to this exhibition of God's love.

"Nay, but I yield, I yield, I can hold out no more, I sink, by dying love compelled, and own the conqueror."

Then the believer loves God with all the heart, and his neighbor as himself. Then is fulfilled the great design of Him "who died that they who live should not henceforth live unto themselves, but to Him who died for them and rose again." Then may such an one say; "I am crucified with Christ; nevertheless I live—yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by faith of the Son of God, who loved me, and gave himself for me." *1b.*

LET ME TELL YOU

How I was lost and am found—was dead and am alive. I grew up a child of the world. All I delighted in was of the world. All I sought was of the world. All I hoped for, all I trusted in, was of the world. I was alive to the world. I felt no other life, I had no other life in me, than a life to the world. Towards God, my Maker and Preserver, I was *dead*. To the spiritual world I was dead. I was dead to eternal interests, to all beyond death, and to the apprehension of death itself. To true happiness I was dead, and alive to the feverish enjoyments of the world. Unhappy in the present, I was expecting bliss in some-

thing a little future. So, I pursued the flying shadow—and still the bliss flew on before me, like the fabled bird with the keys of the golden treasure, leading the pursuer on from bough to bough, and from tree to tree, almost won, yet still eluding.

At length I discovered the world to be vanity—misery. The rich and the strong oppressed and robbed the poor and the weak. All alike, in being miserable. The rich and great, I perceived to be wretched in their wealth and grandeur, and in the exercise of their power to wrong, enslave, and degrade the poor; as the poor were, in their toil and degradation, for the enrichment and aggrandizement of the affluent and oppressive. I saw the world of mankind preying upon each other, by fraud, cunning, strength, in a thousand forms of wrong—all miserable, in the wrongs they inflicted, as in the wrongs they suffered. And I was miserable in seeing the world to be such a wilderness of wrong and wo, and in feeling myself to be a part of it. I knew, I thought nothing of any other world, nothing of God. O, had some kind fellow-creature, who had himself found the Redeemer, then come to me in my wilderness state, took me by the hand, and led me to Christ, from what wretchedness, danger and sin would he have delivered me! Such a friend as I needed then, "The Disciple" longs and offers to be, to any soul we may find in such a condition. The *real* world having no charm, I turned away to the *ideal*; but altho' visions of what I deemed virtue arose to bless my fancy's sight, vice also raised its snaky-head and struck its deadly fang and tormenting stings to the heart of innocence. So that in the world which my imagination built and peopled for myself, there was more to weep than to rejoice over. And life became a burthen. I wished seclusion from human society, if not from life. The oblivious repose of the grave, as I then regarded death to be, looked like rest from vanity and vexation of spirit, life's best state, and from its worst one, of pain, want, and despair. At one period I planned a total seclusion from mankind, buried, in a hermit-life, in the depths of a forest. The plan was not, in any degree, carried into effect.

In such a state my twentieth year passed over me. But love of life and the world revived in me. The pursuits of manhood presented themselves, and my heart took hold upon them. Pleasure, wealth, fame, were in my eyes. I set out in confident, ardent pursuit of them. And little did I regard by what means I might obtain them, so that in securing one of these forms of the vain world, I might not forfeit the others. If I could obtain pleasure, I heeded not the means, only so far as to avoid disgrace and poverty. Unstaid by any principles better than such, what was there to hinder me from plunging into crime? Nothing—and I passed on, until I stood upon the brink of the precipice of deep transgression, purposing to dive into the abyss. A merciful Providence held me back at the moment; a light shone upon my soul, revealing the odiousness of purposed crime. My soul recoiled—my heart revolted at the view of such sinfulness. With full purpose I determined to cease to do evil and learn to do well. I resolved against all sin. I wished to know and do all righteousness. But how should I know the Truth? Where could I find it? I was all ignorance of God and of eternity. Who could instruct me? During the four-and-twenty years then given me of life, I had been wandering from my Maker, in the wilderness of sin. How could I find him?

I took the Bible for Instructor and Guide. I resorted to it as a sure oracle. I began where it began. It proved what I needed. Light shone out from every page, every line. It revealed my God—his character—his will, and the principles on which he deals with mankind. There was a quickening spirit with the written word, making me alive to the existence and character of God, and to my own character and true interest. I was one alive from the dead. This new life was peace and happiness. God was my delight. The study of his law was my joy. I sought for the certainty of future and eternal existence. In the New Testament life and immortality were fully brought to light. A Heaven and a Hell were there plainly revealed, and that by Him who judges the world in righteousness. There I found him of whom I had read in types and prophesies, in Moses and the prophets—Jesus of Nazareth. There I heard him declare the great truths of Time and Eternity. Sitting at his feet, I received from his mouth the perfect

law of righteousness. His words were spirit and life, eternal life. Here, I followed him to his Cross, and found in his blood remission of sins. I followed him to the tomb, and at the third day witnessed his resurrection, and found in that the living assurance of my own immortality in him. I realized, that to know him aright was eternal life. That life I had already attained in him. I felt that I could never die. My body would rest, would sleep in the grave, awaiting a resurrection to glory; while the absence of the thinking, knowing, conscious soul from its earthly habitation, would be its presence with the Lord in Paradise.

Thus was the fear of death, the gloom of the grave, the love of the world, the guilt and dominion of sin, the ignorance of unbelief, removed. I was redeemed! And then, looking back upon my former life, I saw that through the long years of my rebellion against my God, of deadness in trespasses and sins, I had been sporting with death over the gulph of eternal wo. Most plainly did I now see, that if the thread of my mortal existence had broken, I should have sunk down to endless night, the blackness of despair, the death that dieth not. How great did I feel the mercy to be, that had shielded and upheld me while I was sinning against it. O, the new song of deliverance, that was put into my mouth! the peace, the joy, the new and endless life now reigning in my soul delivered from spiritual death, and from danger of eternal death—what tongue can tell! I beheld the world still lying in wickedness and death, while the fullness of righteousness and life was provided in Christ, for all who will come to him. And I solemnly covenanted with my God, to devote my life to the work of declaring the great salvation—as I now do, to my dear reader, assuring him how he may attain the one thing needful, by simply telling how I found it for myself.

SIGNS OF THE TIMES.

BOSTON, NOVEMBER 15, 1841.

Mr. Miller in Cambridgeport.

Mr. Miller will commence a course of Lectures in Cambridge Port Sabbath Nov. 21st. and will lecture every evening during the week.

General Conference.

SIXTH SESSION OF THE GENERAL CONFERENCE,—will be held in Boston, commencing Nov. 30th. and will continue several days. Mr. Miller will lecture every evening during the meeting.

OUR AGENTS. We thank our agents for their promptness and diligence. They will remember, that we have no capital to work with, and depend on the sales of publications to meet our bills, which we design to do in three months. Our creditors are willing to wait this time for us to make sales. Under these circumstances our Agents will see the propriety of remitting monies as often as they can, and they may remit by mail at our expense at any time when they have \$5, or more on hand. If any agent has books on hand which they are not like to dispose of in the course of a few months, they may return them to this office as they are all wanted. No agent should be found napping at this time of day.

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Some let it lay in the Post Office till the P. M. sends it back to the publishers.

Lastly, it is evident that somebody must pay for those papers. One thing is certain, that neither the Editors or the publisher has any thing to pay. They give their time and labor, their all.

Finally, in view of the above facts we shall be obliged to raise from some source between three and four hundred dollars to meet the current expense of this volume.

There are two ways in which it can be done. 1. By 300 new subscribers, which we can furnish with the Back Numbers, on hand. 2. By donations of the friends of this cause—or the publisher may be involved. Who will be found to help us?

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No. III. *A Dissertation on the Chronology of Prophecy.*—By Josiah Litch. Price \$2 per hundred.

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No. VII. *History and Doctrine of the Millennium.* A discourse delivered in the conference on the Second Advent near, at Boston, Mass. Oct. 14, 1840. Price 6 per hundred.

No. VIII. *Proceedings of the second session of the General Conference of Christians*, expecting the Advent of our Lord Jesus Christ, held in Lowell, Mass. June 15, 16, 17, 1841. Price \$2 per hundred.

No. IX. *Dissertation on the nature and manner of Christ's second coming*; together with the events attending and preceding it. By Henry Jones, of New York, before the 2d General Conference on the Advent, at Lowell, Mass. June 15, 16, 17, 1841. Price \$4 per hundred.

No. X. *Dissertation on the glorified kingdom of God on earth at hand.* By Josiah Litch, delivered at Lowell, Mass. June 15, 16, 17, 1841. Price \$2 per hundred.

No. XI. *Dissertation on the fall of the Ottoman man Empire*, the 11th of August, 1840. By Josiah Litch. Delivered before the 2d General Conference on the Advent, at Lowell, Mass. June 15, 16, 17, 1841. Price \$2 per hundred.

No. XII. *The Doctrine of the Millennium.* The order of the resurrection and order of the judgment. By Josiah Litch. Price \$2 per hundred.

SIGNS OF THE TIMES

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SIGNS OF THE TIMES

AND EXPOSITOR OF PROPHECY.

VOLUME II.—NO. 17.

BOSTON, DEC. 1, 1841.

WHOLE NO. 41.

SIGNS OF THE TIMES.

BOSTON, DEC. 1, 1841.

REPORT OF THE FOURTH SESSION OF THE GENERAL CONFERENCE, LOOKING FOR THE NEAR COMING OF OUR LORD JESUS CHRIST, IN HIS GLORY AND KINGDOM, HELD IN THE BROADWAY TABERNACLE, NEW-YORK, OCT. 26 AND 27, 1841.

"The kingdom of God, preached in the gospel, is a future dispensation, near to come."

The Conference assembled, and proceeded to business, under the following call:

NOTICE. GENERAL CONFERENCE ON CHRIST'S SECOND COMING.

TO BE HELD AT THE BROADWAY TABERNACLE,
Tuesday, Oct. 25, 1841.

This Convention will sit two days. The regular exercises will commence at 10 o'clock, A. M., at 3 o'clock, P. M., and at 7 1-2 o'clock in the evening. The time will be mostly occupied with discourses, or lectures, bearing directly on the above named subject, by those familiar with the several parts of the question they may be appointed to discuss.

In the choice of speakers for the occasion, no preference will be given to any, merely for their peculiar sentiments on minor points, such as "*of the times and seasons*," or of the work of the Lord yet to be done in preparing the way for the Son of man to come; while a union of effort is proposed among all who love the personal and glorious appearing of Christ with his everlasting kingdom, at the resurrection of the just; and who look for it as even now specially "*nigh at hand*." In sustaining this union-mode of assembling, it should be distinctly understood that every speaker will consider himself alone responsible for the peculiar sentiments he may present. In this way, neither speakers nor hearers can be justly accounted as participants in any sentiments not their own.

The present general and increasing inquiry on this subject: "*Watchman! what of the night? Watchman! what of the night?*" seems fully to authorize this assembling; and also the prophetic answer, as given by the Watchman: "*Behold the morning cometh, and also the night, and if ye will inquire, inquire ye, return, come.*"

The Conference is not for the organization of a new sect, party, or society; nor for assailing others of any party or sentiments different from our own;—but we meet for general edification and instruction on the Second Advent, that we and others may be quickened by the doctrine, to a full and speedy preparation for the coming of "*that great and notable day of the Lord.*"

HENRY JONES,

In behalf of Gen. Con. Com. of Correspondence.

HENRY DANA WARD,

Secretary of the Com. of Arrangements.

This call was personally addressed to the

clergymen of the city and vicinity, accompanied by the following note:

Accompanying this is a general notice, to which we respectfully invite your special attention. In his last conversations, our Lord promised to be absent but "*little while*;" and the last words of his mouth, before his ascension, testify: "*It is not for you to know the times;*" and the last words of Revelation assure us: "*Behold, I come quickly.*" The primitive ages of the Church expected him; the age of the Reformers and puritans looked for him; the martyrs in all ages have anxiously waited for him. Do we faint, because his chariot-wheels delay? Do we doubt whether "*he that shall come, will come, and will not tarry?*" The Holy Word is sure; and we in the faith of the Word, invite you to meet in conference, that the hands of the faithful may be strengthened by discourse, and all hearts may be humbled in "*looking for and hasting unto the coming of the day of God.*"

H. D. WARD,

Secretary of Preliminary Meeting.

H. JONES,

One of the Committee of Correspondence.
New-York, 16th Oct. 1841.

At the opening of the Conference in the Vestry of the Tabernacle, Rev. Henry Jones, of New-York, led the services by singing, reading of the Holy Word, and prayer, which manner of opening was followed in all the sessions of the conference.

Mr. Jones addressed the Conference on "*The kingdom of God to come on earth*"—having for his text the words of the prophet Daniel—"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever."—Dan. ii: 44. The point to be proved, is that the kingdom promised in the text is the kingdom to come with Christ from heaven to the new earth, at the resurrection of the dead, and the judgment of the great day: understanding by the kingdom which the God of heaven promises in the text to set up, literally the kingdom of God, preached in the gospel, of which Christ will be the personal and present King, and his saints the people. Mr. Jones proceeded to establish these views by the prophecies of Daniel parallel to the text, and by corresponding prophecies of Christ, showing that the kingdom of the stone in the prophet, and also of the saints, is the same which our Lord himself intended, when he began to preach and to say: "*Repent, for the kingdom of heaven is at hand;*" and again, which he intended, saying: "*When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations:*" and to them on his right hand shall the king say: "*Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*"

The two remaining heads of the discourse were reserved for the next day; the Rev. J. V. Himes, of Boston, addressed the Conference, in

a train of eloquent, solemn, and highly interesting remarks, enforcing the doctrine, and giving it a practical application to the heart, in the spirit of inspiration: "*Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.*" Mr. Himes also spoke of the prevalent coldness of the church toward this faith, and her departure from sound doctrine to embrace a vain hope of this world's conversion to the gospel.

Mr. Henry Dana Ward called attention to the fact, that during the first three centuries, the church watched anxiously for the coming of her Lord, being much of that time in the agony of persecution; but when imperial dominion suddenly came into her hands through Constantine, and she was dandled upon the knee of royal favor, she cooled in the ardor of her desire for the coming of her Lord, until she fell away into the arms of the Roman bishop, and into the enjoyment of the kingdom of this world.

The exercises were concluded with singing and prayer by the Rev. J. V. Himes.

Tuesday, P. M. Oct. 26. At two o'clock, many were assembled for prayer and exhortation. At three o'clock, the regular session of the Conference was resumed. The religious services were conducted by the Rev. Josiah Litch, of Boston; and an address on "*Israel and the Holy Land*," by Henry Dana Ward: the aim of which was to prove that the witness of the Old Testament and of the New Testament is to one and the same thing, called by different names, Israel and Christians, Canaan and the kingdom of God; but mainly intending one and the same people, who are found worthy to attain *that world* of promise, and are the sons of God by the resurrection of the dead. Three axioms were guides to the doctrine of the discourse. 1st, "*The testimony of Jesus is the spirit of prophecy*," whether in the Old or New Testament. 2d, The Old Testament ought to be interpreted in holy conformity with the New Testament. 3d, The Old Testament ought to be understood on the subject of the resurrection in harmony with the Pharisees, and not with the Sadducees, whom our Lord put to silence. The address admits of the return of the natural seed to Palestine, if it may please the Lord; but shows that no return in the flesh can fulfil the literal promises made of God to the Fathers, **SAVE BY THE RESURRECTION OF THE DEAD.** It freely discusses the vexed question of the Jews' return, giving reason to believe that the Holy Land can only be found, where it was once lost, amid the purity and immortality of Paradise, unto which the second Adam will restore his followers in the regeneration.

Tuesday evening, Oct. 26. Meeting for prayer, at half past six. The regular session opened at half past seven, with religious services, conducted by Rev. P. T. Kenney, of Willimantic, Ct. Sermon by the Rev. Josiah Litch, of Boston, upon the vision in the seventh chapter of Daniel, as fulfilled (especially in regard to the fourth beast,) by the history of the Roman empire, from the days of the Cesars through the

period of its unity, and of its division into ten kingdoms, and of its submission to the sway of the Roman Pope. The preacher showed himself a master of his subject, and chained the attention of a large audience, by the simple exhibition of divine truth, in proof that the days of the fourth and last brutal form of empire are almost numbered and finished; and the coming of that kingdom which shall never pass away, nor be given up to other people, nor be destroyed, is nigh, even at the doors. Rev. Mr. Himes followed in pertinent remarks of thrilling interest, and concluded the meeting with singing, and the usual benediction.

Wed. A. M. Oct. 27.—Religious services were conducted by the Rev. Mr. Wait, of Newark, N. J. Mr. Bruce read a communication from some of our brethren in Boston, advocating the literal return of Israel according to the flesh, in a well studied article maintaining the previous coming of Christ to lead them to the Holy Land. Rev. Mr. Himes, of Boston, also read a communication from Rev. Mr. Fleming, of Newark, N. J. full of encouragement to the hope of the Conference, which the author could not himself pronounce through the failure of his voice. Rev. Henry Jones concluded his discourse "*on the kingdom of God, on the earth,*" showing that the Apostles, after the Lord's ascension to glory, continued to preach the coming of the great and notable day of the Lord in his kingdom, as the awakening consideration for the conversion of sinners; in which day the Lord will come as a thief in the night, will fold up these old heavens, and they shall pass with this earth away; and the Lord will execute judgment upon all the race of Adam, will make all things new in his kingdom for the holy people, his saints, and he will cast out the wicked and ungodly into outer darkness, with wailing and gnashing of teeth: and that this is the same kingdom foretold by Daniel and preached by the Lord, and also announced in the book of Revelation by the sound of the last trumpet, great voices "saying the kingdoms of this world are become the kingdoms of our Lord, and his Christ; and he shall reign forever."—of the time, it is near, even at the doors; "but of that day and hour knoweth no man; no, not the angels of heaven, but my Father only." It may come instantly; and the careless, thoughtless ones, how could they escape, while they put far away the evil day, and say the time is not yet: "When they shall say Peace and safety, then sudden destruction cometh," on all the ungodly world; but the righteous shall inherit the kingdom of God, as Daniel foretold, and as our Lord preached, and as the Apostles urged upon the Gentiles, to turn them from idols to serve the living and true God. This is a kingdom to come on the earth by the word of God, a kingdom to be manifested at the second coming of Christ, and to abide forever and ever.

Wednesday, P. M. 3 o'clock, Oct. 27.

At the close of the prayer meeting the session of conference was resumed. The religious services were conducted by Rev. J. Litch, and an address on "*the hope of Israel*" was read by Henry Dana Ward. This presents "the hope" for which the Apostle Paul was bound, and sent up for trial before Cesar in Rome, to be the same hope which Abraham and the Fathers and the Pharisees cherished, even the hope of the resurrection from the dead, to die no more forever, but to inherit the promised holy land in heaven. This identity of the hope of Israel and of the

Apostle, is strongly impressed, upon observing the identity of the promises to all believers; the oneness of their King, the similarity of their dispersion, and of their restoration, whether Jews in the flesh, or spiritual Israel: and the positive declaration of the Apostle, that the receiving of them, the Jews, *shall be LIFE FROM THE DEAD.* The importance of this view of the subject was impressively urged in a few remarks by the Rev. John Lindsey, of this city, who commended the reasonableness of the restoration foretold by Moses and the prophets being taken for the resurrection preached by Christ and his Apostles: seeing that Moses does not particularly name the resurrection, and Christ does not name the restoration of the Jews; but both mean the same thing.

The things promised in the law are preached in the Gospel; and this favors the supposition that the same things are intended by different names, when the Prophets declare that Messiah will gather his scattered Israel, and lead them into the holy land for an everlasting possession; and when the Apostles declare Messiah will come with the sound of a trumpet, and gather his elect from the four quarters of the earth, and give them the New Jerusalem, and the New Heavens and earth, even the kingdom of heaven for an everlasting inheritance.

Conference, Wednesday evening, Broadway Tabernacle, Oct. 27. The last session of the conference was held in this spacious and beautiful place of congregation, amidst a much larger audience than at any previous meeting. At half past seven o'clock, the Rev. John Lindsey of this city took the chair. The services were opened by singing: reading of the Word, and prayer.

The Rev. John Lindsey then announced the following Religious sentiment: "*The kingdom of God preached in the Gospel is a future dispensation near to come;*" and introduced to the audience the Rev. Josiah Litch of Boston; Mr. Litch said, The kingdom of God is not a dispensation which has existed, or which does exist; but it is a sinless, glorious, and eternal kingdom to come, into which all the people of God will be gathered out of every kindred, tribe, and people in the end of the world, and in the resurrection of the dead. It is absurd to suppose, as many do, that this kingdom is come in the gospel dispensation, that the church visible is the visible kingdom of God: for certainly the proud and hypocritical are sometimes in the church, and in the gospel dispensation; but such cannot enter the kingdom of God. The Lord said of John the Baptist that he was the greatest of men, but the least in the kingdom of God is greater than he. Many, therefore, supposing this dispensation of the gospel is that dispensation of the kingdom, also suppose that the least in the church is a greater than John the Baptist. John, who was by the Judge of all ranked above Enoch that did not die, and above Noah that was saved in the flood, and above Abraham the father of all them that believe, and above Moses that conversed with God face to face, and above Joshua, Samuel, David, Solomon, and all that ever were born, he is supposed by such to be less than the least, trembling, hailing, stumbling Christians; because this church dispensation is the kingdom of God! But the idea is absurd. The kingdom of God is that glory which is to be revealed in the end of this world, and which Christ displayed to eye-witnesses in the mount of transfiguration. Christ had said some were standing there who should before death see the son of

Man coming in his kingdom: and then he took Peter, James and John with him into the mountain, and showed it to them, that they might have strong assurance of faith in his coming with power and great glory, to dispense righteous judgment to all, in the kingdom of God. How excellent is the majesty in view of which the Apostles were overcome! Flesh and blood cannot inherit the kingdom of God, but those only who by patient continuance in well doing, attained unto the resurrection of the dead in Christ, and in him unto eternal life in the Paradise of God.

The Rev. J. Lindsey next introduced to the audience Mr. Henry Dana Ward of the city of New York, who said the kingdom which had been described was a future dispensation, following the present, or gospel dispensation, as the gospel followed the Mosaic dispensation, and that the Patriarchal, and that, before the flood, and that, the dispensation of Paradise before the Fall. The kingdom of God will be a future state of immortality in the close of the gospel dispensation, like unto, but more glorious than, that of Adam in Eden: it will be the dispensation of the fullness of times, in which all things in heaven and in earth are to be gathered in one, even in Christ, and he will make restitution of all things which God has spoken by the mouth of all his holy prophets, since the world began. Some suppose this kingdom began on the day of Pentecost; but then it should seem, as if Peter might have quoted the word of our Lord and Master sooner than that of the prophet Joel; and have drawn strong assurance from the fact that here they saw the kingdom of God come, which the Lord Jesus had told them was at hand; whereas, Peter makes no allusion of this sort, but says this is what Joel foretold should come before the great and notable day of the Lord, when he will come to judgment in his kingdom: and the dread of this coming to judgment alarmed the people, and made them, in view of the precursor of that notable day, cry out: "Men and brethren, what shall we do?"—Some think it wrong to expect the Lord personally to reign on the earth: yet they pray daily "thy kingdom come, thy will be done *in earth*, as in heaven;" and when this prayer is answered, as undoubtedly it will be, sin, which is the transgression of the law, must cease; (for there is no transgression in heaven;) and when sin ceases, death dies, and they that are dead in Christ rise from the dead. An entire and unlooked for change will come over the earth, when the Lord's prayer is answered, rendering it an abode worthy of the saints, and of the Lord from heaven. This is no fanatical doctrine, but one which that sect among us least fanatical is most forward to countenance. Mr. W. said his fathers were Puritans, and he is not to be supposed partial to episcopacy; but whoso says the Episcopal church are in the lead upon this doctrine of the Lord's coming, says true; and while adhering to their prayer book and the Bible they must be forward in the work. Mr. W. closed with the reading of extracts from an Episcopal letter, whose Rev. author has recently returned from England, describing his observations among the established clergy and the Dissenters, and his confidence in the hope of the near coming of our Lord.

The Rev. John Lindsey next introduced to the audience the Rev. Joshua V. Himes, of Boston, who said it fell to him to speak of the times of the kingdom of God preached in the gospel, that it is a future dispensation *near to come*, and as he conceived very near. He is shut up by the near termination of the prophetic periods, to the con-

clusion, that the days of this world are drawing towards a close. He is not ashamed to own his faith in the word of God, and should the event prove he is now mistaken, as to the time, it cannot make him ashamed of the ground on which he rests his belief. The 2300 days of the prophet Daniel, the time, times and a half of the same prophet, and the seven times, or double of the time, times and a half, the three and a half years, the forty and two months, the 1260 days, are all taken for definite periods; and with the addition of the forty five years, and in Daniel on the right numbers, they all terminate all in one and the same year. (Some few were going out.) The theatres are not out yet. It were better to be found here at the Lord's coming, waiting in holy expectation of his approach, than to go with the scoffers who mock at his delay. How glorious if he should find us engaged in his honorable service, waking up the slumbering virgins with the midnight cry: Behold the Bridegroom cometh: go ye out to meet him! With the overthrow of the independence of the Ottoman empire, when the sultan became the creature of the christian powers, the sixth trumpet ceased to blow. The seventh is about to sound. All the types of the Sabbath, of the Jubilee, and of the times, terminate in the end of the sixth millennium; and in the consummation of all things, when the last trumpet begins to sound. The signs of the times, the wars and rumors of wars, and the Laodicean state of the church, all indicate that the consummation is near. Christ will soon have the heathen for his inheritance, not to convert them by his gospel: but with the rod of his power to dash them in pieces, like a potter's vessel, and to give them with the beast and false prophet to the burning flame, which devours before him at his coming to judge the earth with righteousness and the people with equity.

The most profound attention was paid to the stirring eloquence of the last speaker, and stillness of the audience throughout the services was proof of their deep interest in the sentiment of discourse, that the kingdom of God preached in the gospel is a future dispensation near to come.

The conference closed with a hymn and benediction.

Thus in weakness have we described the proceedings of the conference, which were exhibited in power. A deep and solemn impression was made on many hearts, the fruit of which we trust will appear to the glory of God now and in the great day.

GENERAL CONFERENCE.

REPORT OF THE PROCEEDINGS OF THE FIFTH SESSION OF THE GENERAL CONFERENCE, EXPECTING THE ADVENT OF THE LORD, HELD IN LOW HAMPTON, N. Y., Nov. 2, 3, 4, 5, 1841.

The Conference convened in the Baptist Chapel, Low Hampton, Nov. 2, at 10 o'clock, A. M., and was called to order by the Secretary, who briefly explained the principles and objects of the Conference.

All persons who love the appearing of our Lord, and believe in his pre-millennial advent, and are looking for the advent nigh at hand, were invited to participate in the proceedings, as equal brethren in the glorious cause. It being understood that each speaker would hold himself alone responsible for the peculiar sentiments he might present.

Services commenced by an exposition of Acts iii: 19—26, by Josiah Litch. The following

persons were then appointed to serve the Conference:

WILLIAM MILLER Chairman.

COMMITTEE OF ARRANGEMENTS. J. Litch, J. S. Spear, W. Miller, Simon Fletcher, J. O. Mason.

Afternoon Session. Exposition of Dan. vii: 13—14, by J. Litch. Evening session, the subject was continued. The lecturer was followed with remarks by Wm. Miller, J. V. Himes, and others.

MEMBERS OF THE CONFERENCE.

Ministers:—Josiah Litch, J. V. Himes, Boston; Wm. Miller, Low Hampton, N. Y.; Isaac Fuller, Poultney, Vt.; H. M. Allen, Hubbardston, Vt.; S. Fletcher, Queensbury, N. Y.; Enos Plue, Southbury, N. Y.; J. O. Mason Fort Ann, N. Y.; S. Ewer, Sandy Hill, N. Y.; H. F. Baldwin, Hartford, N. Y.; Elias Hurlbert, Ira, Vt.; Robert Myrick, Middletown, Vt.; Jesse Thompson, Ballston; Thomas Sutcliff, Lower Canada.

Brethren:—S. Rowley, I. W. Waldo, Granville, N. Y.; R. Knapp, E. Martin, D. Higgins, S. Watchman, C. Higgins, O. Foster, Benson, Vt.; Sam'l Tidd, J. Tidd, F. Hicks, Wm. Eastwood, Westhaven, Vt.; H. S. Low, D. Bosworth, L. Low, A. D. Low, S. E. Miller, R. Miller, Alfred Smith, L. Miller, G. W. Miller, Isaiah Inman, Wm. S. Miller, S. P. Miller, Ira B. Segur, F. Millard, Low Hampton, N. Y.; Jere. Tupper, Minerva, N. Y.; Lyman Baker, Chester, N. Y.; E. Spencer, John Lyon, Colchester, Vt.; J. R. Delano, Pomfret, Vt.; Mr. Mason, Thos. Boynton, Hiram Shipman, Fort Ann, N. Y.; Ransom Harlow, Whitehall, N. Y.; Samuel Thatcher, Sudbury, Vt.; Reuben Balis, Hubbardston, Vt.; Squire West, Sam'l West, Low Hampton, Alphonso Phelps, Whitehall, N. Y.; El Nathan Phelps, Lorenzo Phelps, Orwell, Vt.; Stephen N. Nichols, Medford, Mass.; S. L. Sprague, Lowell, Mass.; J. S. Spear, Boston, Mass.; Paulinus Millard, Low Hampton.

Females:—L. P. Miller, M. H. Fuller, Clarissa Plue, R. M. S. Mason, M. E. Baldwin, Lucinda Hurlbert, Anna Briggs, Sally Martin; Corrisam Low, Low Hampton; S. Shaw, E. B. Hulett, Anna Whipple, Polly Ranney, Julia A. Low, Mira Bosworth, Anna Bosworth, Mary E. Barber, Bellona Miller, L. A. Miller, S. Smith, S. Miller, Mary Rogers, A. Inman, Caroline Miller, N. West, E. S. Wyman, S. Baker, Mary White, Thyryza Horton, Rhoda Phelps, Phebe Quinton.

Wednesday. Morning Session. The morning was occupied in prayer, and addresses, by ministers and brethren from various parts of the country, on topics connected with the objects of the conference.

Afternoon Session. An exposition of Isaiah lxi: 1—3, by Wm. Miller. "The acceptable year of the Lord"; and "the day of vengeance." In the discourse, it was the object of the lecturer to show that the typical Sabbath, the Jubilee, and the seven years of release would all commence in 1843.

Evening Session. Exposition of the ninth chapter of Revelation, by J. Litch. In the discourse, the lecturer showed that this chapter was fulfilled in the rise and fall of the Ottoman Empire. He was followed with remarks by Miller, Himes, and others.

On motion, a committee of four was raised to examine into the various reports in circulation prejudicial to the character of William Miller. Elder Seth Ewer, of Sandy Hill, Elias Hurl-

bert, of Ira, Vt., Henry Baldwin, Hartford, N. Y., Simon Fletcher, Queensbury, N. Y., were appointed.

Thursday. Morning Session. After prayer and singing, the committee appointed yesterday, on the case of Wm. Miller, made the following Report:

Your committee, appointed to examine into certain reports prejudicial to the character of Bro. WILLIAM MILLER, especially as inconsistent with the doctrine he preaches, have examined all the reports which they could obtain, and have evidence to believe that none of them are founded in truth; and, therefore, are totally unworthy of public attention, and should be heeded as foul slanders upon him, and the doctrine he preaches.

The Report was accepted.

SETH, EWER, Chairman.

Remarks were then offered by Messrs. Fletcher, Litch, Himes, Miller, Fuller, Hurlbert, Myers, and others, on the subject of the Advent at hand.

Bro. Fletcher offered the following resolution, which was passed:

Resolved, That we regard the "Signs of the Times," published by J. V. Himes, of Boston, Mass., and the several books and pamphlets published by him on the second advent of Christ, well calculated to do good, and are entitled to a liberal support; and that we believe the report so industriously circulated by the enemies of this cause, that this is a matter of speculation, wholly unfounded and slanderous.

Afternoon Session. Services commenced as usual—addresses were made by several brethren, after which, the subject of the distribution of publications on the second advent was taken up. A subscription of about \$300 for publications, was raised.

Evening Session. Lecture, by J. Litch, on the "Times of the Gentiles."—Luke xxi: 24—28. He was followed by Wm. Miller, in some remarks, which went to sustain the general views of the lecturer.

The committee reported the following resolutions, for the action of the conference.

REPORT OF COMMITTEE.

Your committee on resolutions beg leave to present for the consideration of the Conference, the following thoughts, in the form of resolutions:

1. *Resolved,* That we utterly discard the doctrine of a Millennium previous to the advent of Christ in the clouds of Heaven, and the purifying of the earth by fire, as untenable, unscriptural and prejudicial to the interest of Zion, and the salvation of souls.

2. *Resolved,* That, in our opinion, the time has fully come for announcing the midnight cry—"Behold the bridegroom cometh," and that all who would have part in the first resurrection, should, without a moment's delay, arise, and trim their lamps, to be ready to meet the bridegroom.

3. *Resolved,* That we consider Brethren Miller, Himes, Litch, Jones, and Ward, together with those according with them in sentiment, and associate with them in effort, to arouse a slumbering world, and a slumbering church to the consideration of this subject, are engaged in a great work, in which they are entitled to the confidence, prayers, and co-operation of all those who love the glorious appearing of the great God and our Savior Jesus Christ.

4. *Resolved,* That we recommend to the friends of this cause to establish Second Advent

Libraries, in their respective vicinities, as soon as practicable.

5. *Resolved*, That as our time is short—our work great, and God has evidently blessed the Conferences which have been held on the subject of Christ's second coming. We therefore recommend the holding of at least four Conferences during the ensuing Winter—one in New-Hampshire, one in Massachusetts, one in New-York, and one in Vermont—in such towns, and at such times as the Standing Committee may select.

ELDER SETH EWER, Chair. of the Con.

CIRCULAR

Of the General Conference on the 2d advent of Christ. Held in Low Hampton Nov. 2—5, 1841.

To all who are "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ," grace mercy and peace be multiplied.

We know, dear brethren, the anxiety and joy with which you are looking for the kingdom of God on earth, we realize, in some measure, we hope, the deep feeling of soul, the warm gratitude of heart, and the well grounded stability of faith towards God and the Lord Jesus Christ, in the hope of soon seeing that kingdom established over all the earth, and the kingdom of this world given to the saints of the Most High, who will possess the same forever, even forever and ever.

If great men can, and do devote their ease, their comfort, their riches, and life, to obtain an earthly crown, which perishes while it is yet only in their hand, or vanishes away before it is realized even by sight, how much more ought we to fight, suffer or do, to obtain an incorruptible crown which fadeth not away, and an inheritance which wasteth not. Let us then put on the whole armor of God, for we must fight until the shout of victory is heard in heaven, when the spiritual Joshua shall descend from on high with a shout, with the voice of the archangel and the trump of God:—until the kingdoms of this world become the kingdoms of our Lord and his Christ. Yes, dear brethren, we must not think of laying down our armor until our glorious leader comes, and conquers death, and him that has the power of death, that is the devil. We know you are told by our Judaizing teachers, and the temporal millenists that you are to have a long time of peace and safety before our Jesus shall come, but we pray you, brethren, be not deceived. It is false. These are the false prophets that cry peace and safety when sudden destruction cometh. Listen not to their flattery, they cannot conquer for you. It is Jesus alone that can conquer, he is the captain of the Lord's hosts, and he will come and save us in the day of his coming. Let none deceive by any means, for the man of sin who has long made war against the saints, and that wicked one which has been a long time revealed, must continue to work iniquity until Christ shall destroy him by the brightness of his coming, when he will come in flaming fire to take vengeance on them who obey not the gospel, and destroy them who cry peace and safety.

We warn you against these false teachers, who mind earthly things. They are deceiving you by the traditions of men, they tell you that the world is growing better and better, while the truth is, the world is as it was in the days of Noah, waxing worse and worse. They tell you that all sects will be one, and will see eye to eye, but the facts in the case are, that the old sects are dividing and new ones are rising to an

alarming extent. And they must acknowledge that to all appearance their temporal millenium is receding rather than advancing; confusion and anarchy are now in the ranks of all sects, and disunion and division has broken the bonds and removed the most ancient landmarks among them.

Why will not men open their eyes. How true it is, that the god of this world has blinded their eyes, men are determined to have their great blessings in this world, God has determined we shall be "strangers and pilgrims," here, and receive our "evil things" in this world: but in the world to come everlasting life. On the other hand, the worldly-minded man will receive his good things in this life, and in that which is to come, his "evil things." God will be justified in his people, and glorified in all them that believe.

We then would entreat you that ye be not conformed to the fashions, customs and opinions of this world: for they will drown you in perdition, but be ye ready to enter into that kingdom which will be eternal, and which will be set up when Christ shall leave his mediatorial seat and take his throne of the kingdom of his Father, and shall reign on the throne of David forever. To this time we are looking, for this we are waiting, and for this time we long and pray. "Thy kingdom come," what is this but praying for Christ to come? Surely every man who thus prays virtually says "Come, Lord Jesus," and we fear that many who are in the habit of saying these words do not understand the import of the prayer. What kingdom is this we ask to come? The gospel, No. Why not? Because the gospel has already come. It was first preached to Abraham, and then to the Jews, afterwards to the Gentiles, and then in all the world as a witness unto all nations, and then shall the end come. Now are we praying for a kingdom to come, which, as soon as it comes and is proclaimed among all nations hath an end? This cannot be, again pray for a kingdom to come which has been in the earth certainly 4000 years, how foolish! What do we mean by praying "thy kingdom come? We must mean, if we have any meaning, that which the Holy Spirit inspired, the kingdom which Daniel speaks of, vii. 14—"And there was given him dominion, and glory, and a kingdom, that all that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." If it is this kingdom, it is an everlasting one, it is an universal one, "all people, nations and languages, should serve him." It is "under the whole heaven." It shall not pass away. There it must be in the new heavens and the new earth, for these heavens and earth will pass away. It must be after the great burning day; for Peter shows plainly that then, the heavens, shall pass away, the earth and works therein shall be burned up, 2 Peter iii. 10. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

We see by these passages that the kingdom for which we pray cannot be the kingdom with "tares," &c. or the wicked in it, for "thy will" is to be done in it as in heaven. It cannot be the kingdom before Christ puts all enemies un-

der his feet, for all dominions are to serve and obey him. It cannot be the kingdom given up to the Father, for it is given to the Son of man. It cannot be before it is presented to the Father, because it is an everlasting kingdom, and will never pass away from the seed of David; he is to set on the throne of his Father David forever and ever. It cannot be the kingdom which our *English brethren* describe, with the carnal Jew and wicked heathen in it, for under the whole heaven it is given to the saints of the Most High. It will never be destroyed nor given to another people. But Christ and the saints will possess it, joint heirs forever. Our dear brother Litch cannot be correct in his view, "that after Christ has reigned a 1000 years in a glorified kingdom on earth, then it will be presented to the Father or given up to God, and Christ himself will become a subject." But can you make these things to harmonize, says the objector? We will try. In the first place, we must remember, that Christ reigns now, in his kingdom of grace: for "grace reigns through righteousness unto eternal life by Jesus Christ our Lord" and this is the kingdom which is given up to God the Father, and this at the coming of our Lord Jesus Christ. See 1 Cor. xv. 23 and 24. "But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. Also, Eph. v. 27. "That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." And Jude, 24. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." By these texts, it is evident that the kingdom presented to the glory of God, the Father, is the mediatorial kingdom of grace, at the coming of our Lord Jesus Christ with all his saints. 1 Thes. iii. 13. "To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." But says the objector, It is equally evident that Christ destroys death the last enemy before he presents his kingdom to God the Father. True; But doth he present the wicked to God the Father? We read of no such presenting. Are the wicked in his kingdom at the end, when he gives up the same? No. For at the end he gathers out of his kingdom, all that work iniquity or that offend, and they are burned, and this too at his coming and kingdom. Then if Christ conquers the enemies of his kingdom, raises all the dead saints, and changes all the living saints to immortality and eternal life; hath he not fulfilled his promise? Who dare say, Nay? Where has he promised to conquer death for the wicked? Find such a text if you can. But it is not so: for no sooner do the wicked dead "live again," than they are judged and sent away into the "second death." Then the subject we have been considering, resolves itself into the following form:

The reign of grace continues, until Christ leaves the mediatorial throne, then the judgment begins, first at the household of faith, the wicked and the proud are gathered and burned, and their bodies are made ashes under the feet of Christ and the saints. Malachi iv. 3. "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

the righteous are raised and caught up to meet the Lord in the air, unto eternal life. They are there judged and justified, before God and the holy angels, and through righteousness, they are now presented to God the Father without spot or wrinkle, or any such thing. Thus grace has finished the work, the cap stone, Jesus Christ is brought in with shouting and grace unto it. The Lord Jesus Christ takes his place as the cap or top stone of the building, which is now become a holy building, compact in every part, a house not made with hands; but without hands, eternal in the heavens, "unto eternal life." Then will the Father give up the glorified kingdom to the Son of man, and the Lord Jesus Christ becomes king on the holy hill of Zion, and is now "God blessed forevermore." He is our God, we have waited for him, and he will save us.

This is the kingdom for which we pray, and when this is set up, the will of God will "be done, in earth as in heaven."

You may be anxious to know, what we understand by "second death." We will now explain.

A second always implies a first, for if there were no first, there could be no second. Again, the second must be in its general character like the first, it would not properly be called the second, without a resemblance to the first. Therefore in order to understand the second we must have an understanding of the first death.

What constituted the first death which man experienced?

I answer, it was a moral death. Man was created in the image of his Creator, he was pronounced good, a law was given to him which if kept inviolate would secure his happiness and moral life forever, but if disobeyed would prove his moral death. "For in the day thou eatest thereof thou shalt surely die." In his primeval state he was placed in the garden of Eden, the holy of holies, in the new made earth, where he could hold sweet communion with God, and enjoy intercourse with his Divine Creator. All things on the earth were given into his hands to enjoy, and he was made ruler over them all. He was only prohibited from the use of the tree of life, in the midst of the holy garden of God. To partake of this tree was death. He knew the Divine prohibition, he understood the law. No plea of justification could be raised on account of the ignorance of the law, or the penalty; for the woman says to the serpent, Gen. iii. 3. "But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die." Man disobeyed and died, he became an enemy to God by wicked works, and a rebel to that being who made him ruler in the dominion of the earth. Man became obnoxious to the Divine purity and was thrust out of the garden, and from the presence of God. His dominion was cast down, and the subjects of man's dominion, became rebels to his authority, the earth was cursed, and he that was created lord over all the earth, became a vagabond in his own kingdom, and a stranger in his own territory, by a moral death.

Then as man rebelled against his governor, so the subjects of man's government rebelled against man, and natural death, as it is called, became king over all the earth. It was the consequence, or fruit of man's moral death, by which death reigned over man, and the subjects, man's dominion became the means of man's dissolution and death. The natural world, fire, earth,

air and water, are the instruments of death to man. The animal world from the Mastodon to the Gnat, may be, and have been, the means of natural death. The mineral contains its poison, and produces death in all living. The vegetable from the cedar to the hyssop, are but so many weapons, in the hands of the king of terrors, to bring men to the dust, and all living to their mother earth. Moral death was the penalty: natural death is the wages or consequences of moral death. Thus the moral death must be first death; for all must agree, that the man is morally dead who works sin, and that he cannot obtain the wages of sin, until sin dwells in him. Then moral death is the poison which taints the blood, and pollutes the mind of man, while natural death preys only upon the body, reduces the frame to dust. The first death is then the penalty of sin. Natural death is the wages of sin, and the consequences following moral depravity. Man cannot sin without denying instantly a moral death. Yet man may live 600 years, and sin all those years before he dies a natural death. Thus when man had sinned he was driven out of Eden and from the presence of God. This was the first death, the wages of which were consequentially the separation of Soul and body. These deaths being inseparably connected are but the stock and fruit of the same tree.

When God saw man thus lost, morally dead, and subject to natural death, provided a remedy for fallen man against both these evils, by Jesus Christ: from the 1st by moral regeneration; from the 2d by the Resurrection. Let me be understood, then, as believing that these two deaths, as they are commonly called, form in fact but one death, and may be called the first death, being the penalty, and wages of sin, or disobedience of the commandments of God; the tree and fruit of rebellion; The second death is in consequence of the rejection of the remedy which God has provided for the first death, which came upon us in consequence of our 1st transgression. Then we were cast off from the presence of God in the garden of Eden. The spirit separated from the body, and body cast into the grave. This constitutes the first death.

The second is like unto the first. Let me explain. When Christ comes to sit upon his kingdom on the earth, and to be glorified in all them who have believed, and to give eternal life to as many as have obeyed the gospel, and received the remedy, which has been provided by the great God, in Jesus Christ; Then, those who have refused to comply with the requirements of the gospel, and have trampled on the blood of the covenant, and counted it an unholy thing; will be banished from the presence of the Lord, thrust out from the kingdom of grace, separated from the glory of his power, and have no inheritance in the New Jerusalem, the Eden of God, be separated from the New earth, and cast into hell, "This is the second death." 2 Thes. i: 9-10—"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." Rev. xx: 14-15—"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." "And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof." Rev. xxi: 8—"But the fearful, and unbelieving, and the abominable and murderers,

and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake, which burneth with fire and brimstone: which is the second death." To this all must come who will not obey the gospel. There is no deliverance from this death, only by Jesus Christ in the second Adam, the Lord from heaven. He has all power to restore to all who believe, and obey him, what the first Adam lost. Moses says, that soul who will not hear this prophet shall be cut off from among the people. And the Savior says, The tares shall be gathered and burned. "Take the unprofitable servant and cast him into outer darkness, there shall be weeping and gnashing of teeth." If man rejects this offering and sacrifice of the dear Redeemer, he will be forever lost. There remaineth no more sacrifice for sin, but a fearful looking for and fiery indignation which shall devour the adversary." There is no other name given under heaven nor amongst men, whereby we can be saved; but the name of Jesus. Therefore if we reject him, and his offering, our death becomes eternal of necessity, we cannot have a hope of deliverance, when, and where, there is no deliverance.

Let us then be diligent to do the work of our Master; let us try to save all the souls in our power, by persuasion and entreaty for them, that they may come to Christ, and be saved, while his arm is stretched out, and his mediatorial kingdom is not completed.

Let us encourage each other to faithfulness and good work, that the world may have no occasion to say of us, they believe not in a coming Jesus. Let us be diligent, that we may be found of him in peace.

And now brethren, we exhort you, to let your light shine, be not ashamed of this gospel which brings life and immortality to light. When you read the history of the ancient sufferers, and servants of God, in Heb. 11th chapter, will you not be ashamed of that false delicacy, which prevents some of you from owning, and publishing to a scoffing world, what you in your consciences do believe is true. We have great reason to be thankful to God, for the courage and faithfulness of many of our brethren, who are laboring to publish the present truth of the second advent. God has raised up and sent forth, as we humbly believe, a number from different sects, of our dear brethren to give "the midnight cry." We might name to you many who have the confidence, and we hope the support of our friends in our several conferences. Viz. Brothers Litch, Himes, Ward, Jones, French, Fuller, Thompson, Sutcliff, and others who are already in the field proclaiming "the midnight cry, go ye out to meet him."

And now, brethren, we advise you to open your pulpits, houses, hearts, and hands, that you may further them in this work of the grace of God. That when the master comes, to reward every man as his work shall be, He may say unto you, "As much as ye have done it unto the least of these, ye have done it unto me." We know, if this work be of God, it will stand. And we be to that man, who may be found fighting against God, better for that man that a millstone be hung about his neck, and he cast into the depth of the sea, than to offend one of these little ones. Let us put forth every exertion that the cry be made to every son and daughter of the human family, before the great and notable day of the Lord come.

WM. MILLER, Chairman.

J. V. HIMES, }
J. LITCH, } Secretaries.

REVIEW OF DOWLING'S REPLY TO MILLER.

By J. LITCH.

SECTION SECOND, OF CHAPTER THIRD, Mr. Dowling examines the vision of the Ram and the Goat of Daniel, 8th chapter. He agrees with Mr. Miller, and as Gabriel explained it to Daniel, that the Ram having two horns was the representative of the Medo Persian kingdom. The Rough Goat, of the Grecian Monarchy under the reign of Alexander the Great, who was designated by the emblem of the notable horn. The four horns, he also allows, are the four divisions of the Grecian empire after Alexander's death. Only he thinks Thrace in the north, and not Persia in the east, was one of the four horns. To this we have but one objection, and that is, that Syria, as one of the four divisions of the Grecian empire, is represented in the eleventh chapter of Daniel as the king of the north, and we think Mr. Dowling will allow it. If so, there are strong reasons why we should conclude that Persia was, at the time of the division of the empire, independent of Syria, and was afterwards conquered by it. However, it is rather immaterial to our purpose at present, which is the horn, whether Persia, or Thrace.

SECTION THIRD, is devoted to an examination of the question of the meaning of the little horn of the 8th of Dan. which came out of one of the four horns of the Greek empire. This horn, he thinks, represents Antiochus Epiphanes, king of Syria, and not either Mahommedism, or the Roman government.

THE FOURTH SECTION OF CHAPTER THIRD, is devoted to the argument that Antiochus Epiphanes is that little horn. We give the section entire.

SECTION 4.—*Proofs that Antiochus Epiphanes was the little horn.*

That Antiochus Epiphanes, that cruel tyrant and persecutor of the Jews, was intended by the little horn, appears to me by far the most probable supposition of the three above named.

The only argument against this opinion which seems to need an answer or which appears to me to possess any weight, is that mentioned by Sir Isaac Newton, and repeated by his namesake, the bishop; that "a horn in the style of Daniel doth not signify any particular king, but is an emblem of a kingdom." To this it may be replied, that while in most instances in this prophecy, a horn does signify a kingdom, to assert that it does so in this case is a mere *petitio principii*; it is begging the question, taking for granted the matter in dispute without proof.

Let any one read the explanation of the angel, (v. 22, 23), "Four kingdoms shall stand up out of the nation; and in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up;" and then decide whether it is not at least probable, that this king was a person, and not a government, was Antiochus Epiphanes, and not the Roman empire. It is true that in some places the word king is put for kingdom, but in this place it seems to mean an individual monarch. The four horns which stood up in the place of that which was broken, says the angel, are "four kingdoms," and "in the latter time of their kingdom, shall stand up," not another kingdom, but a "king of fierce countenance."

That this little horn which "waxed great," and by which "the daily sacrifice was taken away, and the place of his sanctuary cast down," this "king of fierce countenance, who should destroy wonderfully, and prosper, and practice, and destroy the mighty and the holy people; but should be broken without hand, was, in truth, this same Antiochus Epiphanes, I think will be evident to all who will peruse the following brief account of the cruelties and death of this tyrant. As modern authorities for the facts mentioned, I would name Prideaux's *Connexions*, Rollin's *Ancient History*, (book 19, chap. 2,) and the

Religious Encyclopedia, (article, Antiochus Epiphanes,) because these works are possessed by most readers, and easily referred to. The ancient authorities are Polybius, Diodorus, Josephus, the two books of the Maccabees, Jerome, &c.

NARRATIVE OF THE CRUELITIES AND DEATH OF ANTIOCHUS EPIPHANES.

Antiochus, who assumed the title of *Epiphanes*, or the *illustrious*, but who, as many have remarked, was more worthy the title of *Epimanes*, that is, the *raging madman*, which some people gave him, succeeded his brother Seleucus on the throne of Syria, in the year B. C. 175. At that time the good Onias was high priest at Jerusalem. Scarcely was Antiochus seated on the throne, when the profligate Jason formed a design to supplant his brother Onias in the office of the high priesthood, which at that time was one of great dignity and emolument. With this view, Jason offered Antiochus about half a million of dollars. He succeeded in his negotiation, and was appointed high priest: but Menelaus offering a higher price, Jason was afterwards deposed, and the former appointed in his place. The scandalous ambition of these Jews, was the commencement of those calamities with which Antiochus overwhelmed their unhappy nation.

While Antiochus was besieging Alexandria, in Egypt, where he was making rapid and extensive conquests, a false report was spread of his death. Jason, the deposed high priest, thought this a favorable opportunity to recover his lost authority, marched with rather more than 1000 men to Jerusalem, drove out Menelaus, and made himself master of the city.

When Antiochus heard of this, he concluded that the Jews had made a general insurrection, and highly exasperated at the great rejoicings of which he heard among the Jews at Jerusalem, upon the report of his death, he hastened to take vengeance upon their devoted city. He besieged Jerusalem, took the city by storm, abandoned it to the unbridled fury of his soldiers, and caused 80,000 men to be inhumanely murdered.

Not content with these barbarities, he added sacrilege to massacre; forcibly entered into the temple, and even polluted by his presence the most holy place. He also plundered the temple, of the golden candlestick with seven branches, the altar of incense, table for the shew bread, and several other utensils, vases, and gifts of kings, all of gold. This horrible massacre and profanation of the temple, took place in the year B. C. 170.

Two years afterwards, Antiochus, baffled in his ambitious designs against Egypt by the power and firmness of the Romans, wreaked his vengeance once more against the defenceless Jews. He sent his general, Apollonius, with 22,000 men, with orders to destroy the city of Jerusalem, and to massacre all the men, and sell the women as slaves. These cruel orders were too faithfully executed. On the Sabbath day, while the people were assembled, peacefully, in their synagogues, all the adult men were most cruelly butchered, so that the streets literally streamed with blood. After setting fire to several parts of the city, they placed a strong garrison of soldiers in the holy temple itself, to awe the whole Jewish nation. This garrison fell on all who came to worship Jehovah in their venerated temple, and shed their blood on every part of the sanctuary itself, and polluted it by all possible methods.

A stop was thus put to the "daily sacrifices," which had been offered by the Jews every morning and evening in the temple, as none of the servants of God dared to come to adore him in that sacred, but now polluted place.

While in these mournful circumstances the author of the Maccabees thus plaintively describes the condition of the holy city. (1. Mac. 3: 45.) "Now Jerusalem lay void as a wilderness, there was none of her children that went in or out; the sanctuary, also, was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place: and joy was taken from Jacob, and the pipe with the harp ceased."

Antiochus, soon after, issued an edict, commanding all the nations subject to him, to renounce all their ancient religious ceremonies, and to worship

the same gods, and in the same manner that he did. This decree, though expressed in general terms, was aimed principally at the Jews, whose religion he had determined to extirpate. In pursuance of this determination, he suppressed all the observances of the Jewish law; polluted the temple in such a manner that it was no longer fit for the service of God; burnt all the copies of the sacred scriptures that could be found; and even set up the statue of the god Jupiter upon the very altar of the temple. Thus, the *abomination of desolation was seen in the temple of God, and the daily sacrifice was taken away*. These events took place in the year B. C. 168. Now, let us read the words of this remarkable prophecy, delivered 385 years before, that is, in the year B. C. 553, and I think we shall not only be satisfied to whom this description of the little horn applies, but shall perceive in the remarkable fulfilment of the prophecy, a striking proof of the divine inspiration of the scriptures.

But this application is still further confirmed by the intimation of the death of this "king of fierce countenance," contained in the emphatic expression (verse 25,) "but he shall be broken without hand." This expression seems to denote that he should come to his end without the intervention of the hand of man, but by the immediate judgment of God. How well does this agree with the awful end of this monster of cruelty! He had gone to Elymais, in Persia, for the purpose of levying the tribute imposed upon that portion of his dominions. While at Ecbatana, a neighboring city, he heard of the defeat of his generals, Nicanor and Timotheus, by the brave and patriotic Judas Maccabeus, and resolved to set out immediately for Jerusalem, in order to make the nation of the Jews feel the dreadful effects of his wrath. It was while on this journey that he came to a miserable end, which is described in the following words by the historian Rollin, who, by the way, I would add, always applies this prophecy to Antiochus.

"In the violence of his rage, he set out with all possible expedition, venting nothing but menaces in his march, and breathing only final ruin and destruction. At the news of the defeat of his general Lyfias, which reached him on the way, his fury increased. Immediately he commanded his charioteer to drive with the utmost speed, in order that he might sooner have an opportunity of fully satiating his vengeance; threatening to make Jerusalem the burying place of the whole Jewish nation, and not to leave one single inhabitant in it. He had scarcely uttered that blasphemous expression, when he was struck by the hand of God. He was seized with incredible pains in his bowels, and the most excessive pains of the colic. But still his pride was not abated by this first shock; so far from it, that suffering himself to be hurried away by the wild transports of his fury, and breathing nothing but vengeance against the Jews, he gave orders for proceeding with all possible speed in the journey. But as his horses were running forward impetuously, he fell from his chariot, and thereby bruised in a grievous manner every part of his body; so that his attendants were forced to put him into a litter, where he suffered inexpressible torments. Worms crawled from every part of him; his flesh fell away piecemeal; and the stench was so great, that it became intolerable to all; being himself unable to bear it. At length he acknowledged that it was the hand of the God of Israel that struck him, because of the calamities he had brought upon Jerusalem. In order to calm the wrath of the Almighty, he promised to exert the utmost liberality towards his chosen people; to enrich with precious gifts the holy temple at Jerusalem, which he had plundered; to furnish from his revenues the sums to purchase the sacrifices; and even to turn Jew himself, and to travel into every part of the world to publish the power of the Almighty. But it was now too late! Says the author of the Maccabees, 'This wicked person vowed unto the Lord, who now no more would have mercy on him.' Thus miserably did Antiochus perish by the immediate judgment of an insulted God. Thus was this 'king of a fierce countenance, broken without hand.'" He died B. C. 164.

To this interpretation of the Little Horn, we have serious objections.

1. The same emblem is used in the 7th chapter of Daniel, as Mr. D. acknowledges, to represent the papal power. He is said, in this chapter, to do the same things that are attributed to him in that: why, then, should we not understand it as the same power?

2. Antiochus Epiphanes was king of Syria, and as such he was one of the four horns of the Grecian monarchy, and not another horn or kingdom out of one of those four kingdoms. It would seem as tho' Mr. D. must have seen this difficulty. He well knows, according to his own showing, that Antiochus is truly and properly one of those four horns. Why and how, then, does he make him another horn, and not one of the four? It is preposterous. If Antiochus was the Little Horn, did Syria out of the four, cease when he came to the throne of Syria, or did Syria remain one of the four still, after the death of Antiochus? He knows it did remain.

3. This little horn was to become great, but not by his own power. But Antiochus did become great by his own power and arms, as much as any monarch ever did.

4. The question was not, how long the Little Horn should tread down the sanctuary and the host, but, how long the vision should be; that vision embraced the same part, at least, of the Medo-Persian monarchy, as well as the Grecian, until the Little Horn arose. Why, then, should we confine the time of the vision, the entire vision, to the profanation of the temple by the little horn, and throw away the entire vision beside that little horn?

5. The time of the vision, even admitting that it refers to the profanation of the temple by Antiochus, does not answer to the prediction; for it can neither be shown that it continued 2000 literal days, nor yet 1150 literal days. Josephus, in his Wars of the Jews, states the time of three years and a half; but in his Antiquities, where he professes exactness, gives it as just 3 years. If it was just three years, then there is a surplus of time of 70 days. If six months, then 1150 days is insufficient to cover it. Nor is there any history by which the 1150 days can be shown to have been accomplished with precision; and yet the time is most definite and to be proved true, an authentic historical testimony must be produced on the point, which cannot be done. Mr. D. has failed to do it, and so has every other author who has attempted to show it fulfilled by Antiochus.

6. Another objection we have against applying the vision to Antiochus, is, that there is another application of it, which is perfectly natural, and corroborated by history. It is, that the little horn represents the papal power. 1. It is the little horn that is predicted in chap. 7, and performs the same feats. 2. Popery did come out of one of the four horns of the Grecian Empire, viz. Greece. (1.) Constantine, a Roman emperor, removed the seat of government from Rome to Constantinople, and established Christianity by Law. (2.) After his death the Roman empire was divided between his three sons. Constantius possessed Greece, and fixed his residence at Constantinople. And Greece has ever after been independent of Rome. It was then restored, after a subjection of about 500 years. It was not the first time of the kingdom, which was from the death of Alexander to 168 B. C. Nor yet the last time of the kingdom since the Greek revolution of the present century. But it was the *latter time* of the independence of that kingdom.

During this "latter time" of their kingdom, Justinian, a Greek Emperor, decreed the Bishop of Rome to be the head of all the churches, A.D. 534. (3.) The same emperor conquered Rome A. D. 538, from the Ostrogoths, and established the Pope there, and supported the Exarchate of Ravenna for his protection and support.

So that the Papal system, from the first influx of worldly honor and power in the Church, was from Greece.

3. The Papal power did not become great by his own power. It has already been remarked that Popery was established as an ecclesiastical head of the churches by Greek authority; and that Rome was conquered by Greece for the Pope. Also, in 755, Pepin, King of France, conquered the Exarchate of Ravenna, and gave it to the pope, and this constituted him a temporal prince.

4. The Papal power has been mighty; it has destroyed the mighty and holy people; it has stood up against the Prince of princes; and it will share the fate of "that man of sin," "that wicked," be destroyed by the brightness of Christ's coming, or "broken without hands."

"It is not for you to know the times, or the seasons, which the Father hath put in his own power."—Acts i: 7.

It is known to you, Messrs. Editors, that some of us, who heartily accord with you in respect to the duty of waiting for the coming of the Lord, have a different view of the set time, from that usually advocated in your columns; and it is my purpose in this communication to give some of our reasons in support of our views, that neither you, nor your readers, may be in doubt of the ground we occupy among the supporters of the Signs of the Times. I do not not write or send it, in the spirit of *opposition*, but only of simple *declaration*, that all your readers may know the truth, as it seems to us, who refuse to receive the *date* of the Lord's coming, whether it be 1843, or 1866, or 2000, or a thousand years to come, at the hand of any man.

The first reason I give, is this: The gospel dispensation is that under which we live, and the founder of this dispensation declared of his own coming to end it: "of that day and that hour knoweth no man; no, not the angels which are in heaven; neither the Son, but the Father. Take ye heed; watch and pray; for ye know not when the time is."—Mark xiii: 32—33. The prophecies of Daniel were as well known then, as they are now; and if they could enable one to tell the precise date now, they could have then enabled both men and angels to tell "*when the time is*." Certainly the founder of this dispensation must be supposed to know the time of its end, better than any man; but he declares it was not revealed to him: and no new revelation for our guidance has been made since the sacred canon was closed up. Any distinction between "*that day and that hour*," and "*that year*," seems to conflict with the general tenor of the scriptures; and especially with the practical use which our Lord makes of the fact of our ignorance of the time, to wit: "*Take ye heed; watch and pray; for ye know not when the time is*,"—Mark xiii: 33. The injunction to watch and pray "*for ye know not when the time is*," I believe is as true and important to-day as when it was first spoken to the chosen apostles: "ye know *when the time is*."

A second reason, (for I must be brief,) is the text at the head of this article: "It is not for

you to *know* the times." This is as true as when it was first spoken, and does not mean "the times of" the natural day, or hour, of the Lord's coming; but it means "the times" of the kingdom generally. The Father did not intend we should *know* then; and for this cause he has put them in his own power, that men may be constantly on the watch, and never at liberty to say: "The Lord will not come this day, this year, this century, or these thousand years; but he will come at *such* a time!" (not as 1843; but, "as ye think not.") If the time were revealed, it would be put out of the Father's power: it must come according to the word; for "*the scripture cannot be broken*:" but the times and the seasons," the day, hour, year, century, and season, the Father has not revealed, but has put in his own power, to protract, or to shorten the days, according to his own good pleasure.—General indications are given, and it is wonderful that they are so given, that men of soundest learning and piety, in all ages of the church, from the apostles to this day, have looked and waited for the coming of the Lord in their age. This was the Lord's avowed object of concealing the time, that men might watch and pray and not faint, though it should be long delayed. And to set the time in any year, is giving a license to dispense with watching until that year: which is of the same nature with a license to dispense with watching many years, only using the license with more or less moderation. But the Lord himself forbids, and all divine revelation forbids, that any man should know the times, which, to my understanding, means more than the day or year of his appearing:—"*From all men is concealed the day of Christ's appearing, that not one age only may be saved, by knowing of his coming, but all ages, while in every one of them singly, the coming of Christ is their hope*."—St. Chrysostom on Matth. xxiv: 42.

In pursuing this subject, I quote from a manuscript concerning "The kingdom of God," some words concerning the precise era, framed nearly to my present purpose. What we have said regards the world's end, whenever that may be; but as some among us speak confidently of this particular date, we refuse not to express our opinion. We do not regard particular dates. They give liberty for their time; while the word cautions the world, to be constantly on guard, watching *continually* for the coming of the Lord, and not looking for him at any one date, so as to excuse ourselves from being found of him at another. Doubtless, there is a set time in which the Lord will come; and men might find it out, if the Father had not put it in *his own power*; and, perhaps, they have found it out; we cannot contradict them, and will not; but we are ourselves admonished to *watch*, and to leave the particular date wholly with the Lord. We know it must come; and he knows precisely when, and he assures us he has not told the time: and any thing he has revealed, as to the time, is not so much that we may divine and foresee and foretell the time, as that we may be ever prepared for it. The Lord sent Jonah to Nineveh with a message so couched, that Jonah foresaw the event, though sure to follow, would not come exactly in *his* time; and, therefore, he at first declined bearing it: "*Yet forty days and Nineveh shall be overthrown*."—John iii: 4. The prophet built him a booth, and sat down to see what would become of the city: and he was vexed, when the Lord spared the city, and he prayed and said: "O Lord, was not this my

saying, when I was yet in my own country? Therefore, I fled before to Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness; and repentest thee of the evil."—John iv: 2. And now, if the years expire in which the Lord is understood by many to have said he will do by this world, as by Nineveh, within our day, so that one may go out upon the mountains and watch, to see what will become of the world, in the end of these years, the gracious God and merciful, knows how to keep his word, and yet to disappoint his prophet; *how to prolong the day of grace*, and the time of the world; and, also, how to keep his word, and yet to shorten the days.—Matt. xxiv: 22.

We see the calculations of men who estimate the sum of this world's years to be in 1843. We could not make a calculation so accurate and complete. We thank them for making it, and have no objection to offer to one, or another, figure in the column, or to the footing up. All seems to be plainer than could be expected; but after all, it is not so plain as this: "*It is not for you to know the times*:" or this; "*ye know not when the time is*;" and it is not so plain as the word to Nineveh, by Jonah, when the vexation of the prophet, in his disappointment, led him to pray; "Take, I beseech thee, my life from me, for it is better for me to die, than to live."—Jer. iv: 3. Neither is it so plain as the word by Jeremiah, respecting the time of the punishment of the land of the Chaldeans, in the following words: "And it shall come to pass, *when* the seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and *will make it perpetual desolation*."—Jer. xxv. 11, 12. These words were so spoken, that we might have confidently expected, not only the fall of the Assyrian dominion at the end of seventy years; but, alas, the desolation of Babylon: which *is* desolate; but which remained a proud capitol in the days of Alexander, above two centuries after the termination of the seventy years captivity.

These were times no less definite, than the 2300 days of Daniel; the time, times, and a half of the same prophet, and of the Apocalypse, and the three and a half years, forty-two months, or 1260 days of the prophets. They are all definite marks of time, so given and expressed, as to keep up the attention of believers, and to lead them shortly to expect the end: and at the same time capable of expansion from days to years, and of both shortening and protraction, according to his will, who has put the times, and the seasons in his own power. Therefore, the dates, *though accurately ascertained*, are not to be relied upon until God gives them up by their accomplishment, and thus renders them from his own hands into the hands of his servants. This is the full length of our view of the times of the Lord's coming, connected with any particular date; and the breadth may be taken as follows.

We have known men in all ages of the church, from the days of the Thessalonians to this good hour, who have had very clear perceptions of the end of this world, and of the beginning of the world to come, in *their* time; great and good men, the best of men: learned and pious men, the lights of the world, have left on record their expectation of the end of the world, and of the coming of the Lord in his kingdom quickly, even in their day, and such will doubtless continue to be the history of the world, until the end comes; and there have been and are set times for this great

event, from the destruction of Jerusalem A. D. 70, and from the end of the first century, to the year A. D. 2000 and upwards. Their reasons for their conclusions, who have set the times, are convincing to others besides themselves; and periods have occurred, when all Christendom was agitated with the alarm occasioned by the strength of these public convictions. The fiery comet, the fearful earthquake, the lights in the North, the falling stars, have at times struck the nations with terror; and preachers have been known to wait the hour of doom in the desk, exhorting their people to have faith in exercise, to meet the awful catastrophe; and in this age men of warring eminent, and of unquestionable piety (Faber and Smith,) are known to have foretold by the prophets many things which should come to pass, respecting or growing out of the French Revolution, and the fall of the Ottoman Porte, which things they have lived with us to prove mistaken in the time. To all such the word is spoken: "It is not for you to *know* the times or the seasons, which the Father hath put in his own power."

Therefore, we learn to put no great confidence in the predictions of prophetic times made by our contemporaries. We rather hold fast the form of sound words, in which the faith once for all was delivered to the saints; to wit: "The kingdom of God is come nigh unto you;" and wait continually for its manifestation, willing at the same time, that every other man should minister in the office to which God has called him, whether prophesying, ruling, teaching, or exhorting, only let him do it according to the analogy of faith: for manifold more dissensions arise from distortions of the faith, than from open heresies.

Before dismissing this topic, we observe, that the people, of all others, vexed at certain men for fixing dates to future events, are the same who have favorite dates of their own to watch for; and, therefore, their true vexation arises not so much against *the foretelling of times*, which they themselves practice, as against the particular time foretold, which conflicts with some favorite view of their own. Where is the sin, or shame, of *fixing a date* for the end of all things; more than for *fixing a date* within which that end cannot come? Both classes alike attempt to *fix* times; and the smaller class are not the greater sinners. Those who limit the times to two years, are no more transgressors for this, than those who extend them a thousand or more. They are alike dealers in prophetic times; but the larger class on much the larger scale. Men think it *good* to calculate that this world will continue yet a thousand years at least; but to calculate that it will continue only two years, is the height of presumption; and it even excites the ridicule and contempt of the larger prophets! We have nothing to do with either of these, but to moderate the assurance with which one calculates this, and another that *fixed time*; besides, we like to see fair play, and to defend a small minority for taking the liberty which the great majority freely use, to discuss and pre-determine the times.

"But Mr. Miller and others undertake to say the world will end in 1843." On the contrary, Dr. Scott and others, undertake to say, "The world will stand above a thousand years." Neither party attempts this by any light, except through the Bible; and the American captain is as free to that, for the foreseeing of two years, as the English doctor of divinity, for the foreseeing of one thousand. We blame neither, we thank them both: they speak according to the wisdom given them. We thank them without following

either, and we cheerfully maintain the right of the minority, however small, when the great majority are ready to trample and to scoff them down, at the same time they themselves are foretelling on a broader scale, five hundred to one.

This is the length and breadth of our opinion relative to fixed times. It is not forwarded to you, Messrs. Editors, in a controversial spirit, but with the desire, humble and honest, to be held personally responsible, only for that I personally hold; and to be instructed in any matter on which I may seem to differ without reason. It is one of the blessed fruits of the doctrine of our Lord's near coming, that men can walk together, who differ on other points, while they accord in "*that blessed hope*." I wish to encourage your circulation, and to multiply the number of your readers, and I ask the insertion of this, not for debate, but for the liberty of opinion to hold with our Lord. "It is not for you to *know* the times, or the seasons, which the Father has put in his own power," while I am with you expectant of his coming and kingdom.

HENRY DANA WARD

Shrewsbury, Ms. Nov. 15th, 1841.

SIGNS OF THE TIMES.

BOSTON, DEC. 1, 1841.

MR. MILLER.

Mr. Miller, commenced his course of lectures at Cambridgeport, on the Eve. of 27th ult. He was unable to attend his appointment on the Sabbath in consequence of an accident in the breaking down of the stage. He however, got to Nashua, on Saturday Evening. On the sabbath, all the meeting houses in town being closed against him, he gave lectures in private houses, and halls, at the earnest request of the citizens. Much interest was excited.

GENERAL CONFERENCE.

The sixth session will be holden in Boston, in the Chardon St. Chapel, to commence Tuesday, Nov. 30 at 10 o'clock A. M. Mr. Miller will lecture during the conference, on several important subjects. The evening sessions, will be held, at *Boylston Hall*, during the week, commencing on Monday Evening the 29th ult.

CONFERENCE AT DOVER N. H.

Will commence Dec. 14, at the Franklin-street Baptist Chapel in that town. Mr. Miller, will commence a course of lectures in the same place, on the Saturday Evening previous; and will lecture every evening during the session of the conference.

J. V. HIMES, Sec'y.

Boston Nov. 22, 1841.

ELD. JOEL SPAULDING, of Belgrade, Me. is lecturing with zeal, and success on the advent near. Eld. A. Bridges, is also engaged in the work, in the same state, and vicinity, as a true yoke fellow. Bro. B. Spaulding, a lay brother from Chelmsford, Mass. has been visiting from house to house, talking with all on the coming and kingdom of Christ, in several towns in the vicinity of Portland. He has done much good in this humble way. Bro. Miller, has just closed a series of lectures in Claramont N. H. crowds attended, and the interest in the whole community was great.

BRO. LITCH, is lecturing in Newark, N. J. and will continue until the 27th of Nov. The opposition is great, but the hope of doing good is much greater.

SIGNS OF THE TIMES

AND EXPOSITOR OF PROPHECY.

VOLUME II.—NO. 18.

BOSTON, DEC. 15, 1841.

WHOLE NO. 42.

SECOND COMING OF CHRIST.

From the Carthage (Ohio) Evangelist.
NEW GOVERNMENT AND NEW SOCIETY.

PREDICTED BY THE PROPHETS.—NO. VIII.

Behold, I create new heavens and a new earth.—*Isaiah lxx.*

Behold, the Bridegroom cometh! Go ye out to meet him.—*Matt.*

Being, some years ago, dissatisfied with the modern and popular doctrine of a Millennium, because it seemed to us to interfere with the proper hope of the gospel, namely: the coming of our Lord Jesus Christ from heaven, and the resurrection of the dead, and because it taught professors to look for a triumphant state of Christianity in the present evil world, before the appearing of our Lord Jesus Christ, we entered with great care upon the consideration of this subject. We made out the following two propositions as summarily comprehending the doctrine of the holy scriptures touching the hope of the gospel, viz:

Prop. 1. That our Lord Jesus Christ will come again to this world; that he will come from heaven, with his angels, in flames of fire, seated on a throne, to a cloud, suddenly, unexpectedly, like lightning, and every eye shall see him. His dead saints shall be raised, and his living ones changed in a moment, in the twinkling of an eye, and at the sound of the last trumpet; and both of them shall be caught up together to the clouds, to meet the Lord in the air, and to be forever with the Lord.

Prop. 2. The scriptures speak of three globes, or rather of one being and to be moulded into three habitable worlds, viz:

1. The Primitive or antediluvian world.
2. The Present secondary world.
3. The New and future world.

The first was given to Adam, the second to Noah, and the third was promised to Abraham and will be that New Heavens and New Earth to be created at the coming of Christ, and in which will dwell only righteous men.

These two propositions, which are amply demonstrated in the preceding volumes of the Evangelist, contain the true doctrine of the apostles and prophets on the hope of Christians, that is,

1st. We, according to the promise of God, look for the coming of our Lord Jesus Christ from heaven with all his saints.

2d. According to the same promise, we look for a new heaven and a new earth, wherein dwell righteous men.

The Millennium of St. John is identical with the kingdom of Christ in its second or mountain form, as spoken of by Daniel; and both the apostles and prophet represent the Messiah as coming from heaven with all his saints before the kingdom goes into its second and millennial form, and not after it. So that if Christ does not appear at his kingdom, i. e. at the beginning of his kingdom, he is no where represented at all as appearing at the conclusion of it. Again, the coming of Christ precedes the creation of the new heavens and the new earth; the kingdom in its mountain and millennial form is, therefore, identified with the coming of Christ

to create the new heavens and the new earth, and give to Abraham and his seed the world of which he was, by the promise of God, made heir. The coming of Christ, the Millennium, the kingdom in its mountain form, and the new heavens and new earth are an assemblage of promises which are to have a co-etaneous fulfilment, that is, they will all be accomplished at the same period of time.

We have already submitted to our readers the views of many eminent interpreters of prophecy, from Sir Isaac Newton downward; but amid the conflicting views of interpreters, we feel compelled to cling to the doctrine of the two propositions above stated—that the Lord Jesus Christ will come from heaven and put down the present opposing and incompetent governments, powers and principalities, by destroying them, and creating a new heaven and a new earth for the righteous.

Jacob's Ladder.

The following are the remarkable events, with their dates, which connect the first and second coming of our Lord Jesus:

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|---|-------|
| 1. Birth of Christ, | A. D. |
| 2. John's ministry, | 26 |
| 3. Christ's ministry, | 30 |
| 4. Crucifixion, | 33 |
| 5. Resurrection and ascension, | " |
| 6. Descent of the spirit, and beginning of his kingdom, | " |
| 7. Conversion of the Gentiles, | 37 |
| 8. Jerusalem destroyed, | 70 |
| 9. First at the ten persecutions, | " |
| 10. Last of the ten persecutions, | 312 |
| 11. Rome exchanged for Constantinople, | 330 |
| <i>Ten Horns.</i> | |
| 12. Huns settle in Hungary, | 356 |
| 13. Ostragoths in Mysia, | 377 |
| 14. Visigoths in Pannonia, | 378 |
| 15. Theodosius divides the Empire, | 385 |
| 16. The Franks in France, | 407 |
| 17. The Vandals in Africa, | " |
| 18. The Sueves, &c. in Goscogne, | " |
| 19. The Burgundians in Burgundy, | " |
| 20. The Heruli in Italy, | 476 |
| 21. Saxons and Angles in England, | " |
| 22. Lombards in Lombard,ia, | 483 |

3 Horns fall before the 11th period of settlement, 127.

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|-----------------------------------|-----|
| 23. The Heruli by the Ostragoths, | 493 |
| 24. Vandals by Belisarius, | 534 |
| 25. Ostragoths by Belisarius, | 538 |

First period of destruction, 55:

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|--|---------|
| 26. Pope made Universal Bishop by the Emperor Justinian Const. | 538 |
| 27. Conversion of the ten Kings, | " |
| 28. Church enters the Wilderness, | " |
| 29. Mahomet born, | 569 |
| 30. Date of the Pope's temporal power, | 755 |
| 31. Ottoman Empire, | 1299 |
| 32. End of the Greek Empire, | 1449 |
| 33. Constantinople destroyed, | 1453 |
| 34. Luther, | 1517 |
| 35. Huguenots murdered, | 1562 |
| 36. Pope captured, | 1798 |
| 37. Napoleon, [1st Abdication.] | 1814 |
| 38. Napoleon, [2d Abdication.] | 1815 |
| 39. Ottoman Empire ends, | 1839-40 |

40. Destruction, by Jesus Christ of the ten horns or kingdoms, the Pope Mahomet, and the infidel power of France, also of all idolatry, and all power and authority and rule, and all his enemies, political and religious, with the introduction of his kingdom in its mountain and millennial form, the salvation of all his people, and the creation of the new heavens and the new earth in which only righteous men shall dwell.

The prophetic word up to the coming of Christ, &c. is now exhausted with the exception of only one event, namely: the return of the Jews. Will this take place, and Jerusalem be rebuilt? Many answer, "Never." At the destruction by water of the primitive world, Paradise with all things else perished. At the destruction by fire of the present world, will not Jerusalem perish? Is not the Jerusalem which is from above the capital of the Christians? Or have we an abiding city?

The Resurrection.

In the 1st Epistle (iv. 3.) John says, "Every spirit that confesseth that Jesus is come, (*eleuthota* already come) is not of God, and this is that Spirit of Antichrist," &c. And in this 2d Epistle he says, "Many deceivers are entered into the world who confess not that Jesus Christ is come (*exhomenon* is coming) in the flesh; this is the deceiver and the Antichrist. Second Epistle, 7, v. There is here in the apostle's language 'a change' says an eminent writer, 'which should lead us to tremble at the idea of in any way denying a future coming of our Lord to our world in the flesh.' Most extraordinary! surely, if Christ is coming again to our world in the flesh, the world and the church equally are ignorant of it. Who believes that Christ is coming in the flesh? Is this the reason why he retains the appellation 'Son of Man?' "When the Son of Man shall come in the glory of his Father," &c. "Then shall they see the Son of Man coming in the clouds," &c. "The Son of Man coming in his kingdom," &c. Is it because he is to come again in the flesh that the angels say "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven?" Acts i: 11. Yes, Christ will come again in the flesh; but as St. Paul says, "All flesh is not the same flesh." Our present flesh is corruptible, dishonored, weak and natural; but the resurrection flesh, like that of our Lord Jesus Christ, will be incorruptible, glorious, powerful and spiritual: so says Paul, Cor. 15. Still the flesh and blood of Noah's earth, in which men eat and drink, marry and are given in marriage, cannot inherit the new earth, in which they neither marry nor are given in marriage, but are like the angels. We shall all be changed, [not annihilated] the animal flesh for the spiritual, the weak for the powerful, the humble for the glorious, and the corruptible for the incorruptible.

We have one instance of flesh in glory, in the transfiguration of the Lord Jesus on the holy mount. He had said, six days before it, that some standing with him, meaning Peter, James, and John, should not taste of death till they had

seen the Son of man coming in his kingdom, that is till they saw the Son of man as he would appear in his kingdom when he came a second time. He was accordingly transfigured before them. "And his face did shine as the sun, and his raiment was white as light. Moses and Elias, the one changed and the other raised from the dead, appear with him as first fruits of that great harvest which will be reaped when he comes to raise the dead, and change the living of his people. The whole scene is intended, doubtless, to teach us that he will come in the flesh glorified to organize his kingdom, and assemble in one, all the dead and the living who have feared God since the world began.

Peter, at the end of his life, recurring to his glorification of the flesh of Christ, says in his 2d Epistle, "for we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his grandeur. For he received of God the Father honor and glory, when there came to him such a voice from the excellent glory, 'This is my beloved Son, in whom I am well pleased, hear ye him.' And this voice which came from heaven, we heard when we were with him on the holy mount; so we have the prophecy [touching the grandeur of his future kingdom] made more sure," &c. The Jews and the apostles were disappointed at the humble appearance which the kingdom put on in its present form; but Peter felt that all the grand sayings of the prophets would be yet realized when Christ came in the flesh glorified, as he saw it on the holy mountain.

2 Peter, 1st chap. At his coming, therefore, the whole earth will be filled with glorified humanity, having a capital called the Beloved City, in Dan., 7th ch. and John, Rev. xix, show that this power or coming of the Lord Jesus is anterior to his kingdom in its everlasting, mountain or millennial form, and not posterior to it.

Seeing the prophetic history up to his coming is now most certainly almost exhausted in any view which we may choose to take of it, may we not with the greatest propriety raise the midnight cry, and shout

"Behold, the Bridegroom cometh!"

In short, the Lord Jesus is speedily coming in his own proper person, body or flesh from heaven to raise the dead, change the living, reorganize his kingdom, and spread it in all its grandeur around the world.

Brethren, let us go out to meet him; the first appearance of him will be "in the clouds." Keep your eye from this time forward on the clouds, for you know not what hour the Master cometh. Eternal life, and eternal death hang upon that eventful moment, and he has said to all, "Watch." W. S.

COMMUNICATION OF ELDER L. D. FLEMING, READ AT THE GEN. CON. IN NEW YORK CITY, OCT. 27, 1841.

Dear brethren:—In the providence of our heavenly Father, who does all things well, I am permitted to meet with you on this occasion, which to me is fraught with deep interest. Were it practicable I should be happy to say much. But, deprived as I am of the power of speech, and having as it were but a few moments to commit my thoughts to writing, I shall on this occasion offer but little.

The theme that has called us together, is one of unutterable interest and importance; and to enter into the merits and spirit of it as its character demands, especially in this fastidious and

unbelieving age, requires not a little faith—not a little moral courage—not a little self-sacrificing devotion, and uncompromising zeal. Entertaining the faith we profess, of the *very near* approach of the Savior,—the Lord from Heaven, it seems to me, that, most emphatically, *what we do, we must do quickly. What our hands find to do, we must do with our might.*

We are commanded to stir up each others minds by way of remembrance, *and so much the more as you see the day approaching.* The might and force of this expectation is accumulating every hour. Yes, *more and more* as we see the day approaching.

Brethren, it is most strikingly befitting us to heed this command. And, in assembling on this occasion, and all similar occasions, we are, I apprehend, stirring up each other's minds, and at the same time giving the midnight cry, "*Behold the Bridegroom cometh.*" But, it is a lamentable truth, that amid all the Signs both in heaven and earth, the deep slumbers that sit upon the church and the world are too slightly broken. But, does the apathy of a slumbering church, or the infidelity of a mercenary world, lessen in our minds the evidences of the near approach of the Savior to take vengeance on the ungodly, and receive his weary bride home? By no means. Such a state of things is in perfect character with prophecy. God has ever taught by analogy and still continues to teach thus. At the first advent of our Lord, the Jews were governed, in reference to it, by a carnal view of the subject. They were looking for the appearing of an ambitious Prince, who should establish a temporal kingdom, and subject the whole world to them as a nation. In this they were disappointed. Their ambitious and selfish views blinded them to the truth, and incited in them a distaste for the gospel and its glorious promises. They loved their own chimerical notions better than the wisdom and goodness of God, as revealed by the *True Messiah*. When the Apostles reasoned with them from the Scriptures, to show them that the life, and death, and resurrection of Jesus, were the precise fulfilment of prophecy, they treated the subject with utter contempt. They rejected the council of God against themselves.

How is it with the church, as a general thing, at this time? There is a singular analogy between the spirit and expectations of the church at the present time, and the Jews, when Christ first appeared. The Church is now entertaining carnal and ambitious views of a temporal millennium. It is calculating that the Savior will soon make a spiritual appearance through the influence of which, the whole world will be brought into subjection to its reign. But, I ask, does this expectation comport with the declarations of scripture on this subject? By the sacred oracles of God we are informed that "the wheat and the tares are to grow together until the harvest." That it shall be as it was in the days of Lot, of Noah, of Sodom and Gomorrah, &c. Things will proceed in an ordinary manner, qualified by, until, suddenly, in an unexpected hour "the Lord Jesus will be revealed from heaven in flaming fire, taking vengeance on them who know not God and obey not the gospel of our Lord Jesus Christ." Is it not strange that with all these admonitions standing out in bold relief on the admonitory pages of the New Testament, staring us as it were full in the face at every step, I say with all these, is it not singular professed christians, the church, can calmly receive the opiate that deepens her slumbers?

Oh! what a strange delirium will sit upon her, when the shrill trump of the Arch Angel shall arouse her from her stupor, to realize the awful realities of the truth of the midnight cry. Too many, I fear, will awake, finding their lamps without oil, and be wholly unprepared to enter into the Marriage Supper of the Lamb.

The coming of Christ in his glorious kingdom, was a theme that consoled the apostles and first churches amid all their tribulations. That the warfare of the church will be ended before the appearing of the Savior, we have no promise. To that event the primitive christians all looked for the consummation of their hopes and their sufferings. The circumstances as contemplated in a temporal millennium are wholly inconsistent with a state of discipline and probation. There can be no virtue without conflict—no victory without a struggle—no triumph without an engagement. The promises are made to none but those who fight the fight of faith, and *overcome*. The Master says, to him that *overcometh*, will I give to eat of the hidden manna, &c. Rev. ii. 17.—He that *overcometh* and keepeth my words unto the end, and verse 26—He that *overcometh* shall be clothed in white raiment. "*Behold I come quickly.*" Him that *overcometh* will I make a pillar in the temple of my God—To him that *overcometh* will I grant to sit with me on my throne, even as I also *overcome*, and am set down with my Father on his throne. Did Christ live our example? As such then, it was adapted to the wants of his people in the midst of temptation and conflict. Hence that example would be wholly useless and inappropriate to a millennial Church. For these, there could be nothing to *overcome*, hence we could not be *overcomers*, so no promise would extend to us. But no, brethren, we are to live in conflict till the Master return. And to him that *overcometh* will he give a crown of life that will never fade away.

By anticipation we can now adopt the words of God by the prophet Isaiah. Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem; for the warfare is (nearly) ended. Yes—behold the Judge standeth at the door. The prayer that has so long been offered up "*thy kingdom come*" will soon be answered. Hence, dear brethren, we should have our conversation in heaven; from whence also we look for the Savior, the Lord Jesus Christ. And when Christ who is our life shall appear we shall also appear with him in glory. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words.

Yes, to those who love his appearing, he *will* come the Second time without sin unto Salvation. If we are faithful our own eyes shall behold him. We shall see him for ourselves and not another. O, transcendent thought. Shall we see that head that was once crowned with thorns?—Those feet that Mary washed with her tears, and wiped with the hair of her head? Yes beloved, if we are faithful we *shall* soon see him, for he saith "*Behold I come as a thief.*" "*Behold I come quickly!*" He which testifieth these things saith, *surely I come quickly—Amen.*—*Even so Come Lord Jesus.*

Newark N. J. Oct. 26, 1841.

ONE THING LACKING.

"Sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven. CHRIST.

John Wesley is a faithful witness to the Gospel doctrine of entire consecration of property, as well as of soul and body. Though dead, he yet speaketh. Happy, that the faithful dead can speak, when there are so few living witnesses! From the writings of that man of holy teaching, holy living and abundant labors, and mighty instrumentality in the salvation of men, we make the following quotations. They afford both a testimony to the duty of entire consecration of property, and an explanation of the manner in which it is to be done.

"Must we not rank among those that desire to be rich, all that, in fact, 'lay up treasures on earth,' a thing as expressly and clearly forbidden by our Lord as either adultery or murder. By riches I mean not thousands of pounds; but any more than will procure the conveniences of life. Thus, I account him a rich man who has food and raiment for himself and family, without running into debt, and something over. And how few are there in these circumstances that are not hurt, if not destroyed thereby? Yet, who takes warning? Who seriously regards the awful declaration of the apostle; even, 'They that desire to be rich fall into temptation and a snare, and into divers foolish and hurtful desires, that plunge men into destruction and perdition!'"

"Do you that possess more than food and raiment, ask, 'What shall we do? shall we throw into the sea what God hath given us? God forbid that you should. It is an excellent talent: it may be employed much to the glory of God. Your way lies plain before your face: if you have courage, walk in it. Having gained, in a right sense, all you can and saved all you can; then, in spite of nature and custom and worldly prudence, give all you can. I do not say, Be a good Jew; giving a tenth part of all you possess. I do not say, Be a good Pharisee, giving a fifth of all your substance. I dare not advise you to give half of what you have; no, nor three quarters—but ALL. Lift up your hearts, and you will see clearly in what sense this is to be done. If you desire to be a faithful and wise steward, out of that portion of your Lord's goods which he has for the present lodged in your hands, but with the right of resumption whenever it pleaseth him, 1. Provide things needful for yourself, food to eat, raiment to put on, whatever nature moderately requires for preserving you in both health and strength: 2. Provide these for your wife, your children, or any others who pertain to your household. If, when this is done, there is an overplus left, then do good to 'them that are of the household of faith.' If there be an overplus still, 'as you have opportunity, do good unto all men.' In so doing, you give all you can, nay, in a sound sense, all you have. For all that is laid out in this manner, is really given to God.

We ask the reader to examine the testimony of Scripture, and learn if the most terrific woes are not denounced against those who lay up earthly treasure and withhold from the needy—and if the richest blessing and eternal happiness, are not promised to those who faithfully distribute to the necessities of their fellow-men, doing good to all, according to their ability and opportunity. And will not men regard the word of the Lord? Let it be remembered that the laying up of earthly riches is practical Atheism and spiritual idolatry. It is the indulgence of a principle which is both wicked in itself and the productive source of most of the sins and sufferings of mankind. *Disciple.*

REIGN OF THE SAINTS.

MESSRS EDITORS:—As there appears to be on the part of many of the advocates of the doctrine of the Advent at hand, as well as of those who hold to a temporal millennium before the Advent, a great misapprehension of the fact, viz: in that there are nations in the flesh on earth over whom the saints after the dashing in pieces of the nations and separation of the righteous from the wicked are to reign; a want of ability to understand this mystery, is one of the greatest causes why many of our watchmen do not acknowledge the Advent near? It is a part of the subject in

which I take a great interest, for the reason that I believe that a removal of the veil would open the eyes of many watchmen, and induce them also to proclaim the "midnight cry." And also it would enable those who do believe in the Advent near, to put on the whole armor of faith, so that none could prevail against them. Indeed, by a hope, I might at least present an argument, which would reach the minds of some of your readers; I shall comment a little upon the 25 chap. of St. Mathew.

Our Savior in this chapter, in the 31 verse says, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

Now the first question to be asked, and answered in this verse is, who are the holy angels whom our Savior represents, as accompanying him when he shall come in his glory? St. Paul answers this for us: he says, "When Christ, who is our life shall appear, then shall ye also appear with him in glory," Coll. iii: 40.

Hence it appears that the saints are the angels spoken of in this verse. In further proof of this St. Paul says, in the 6th chap. 1 Cor. 2, 3, verse "Know ye not that the saints shall judge the world," and in the 5th chap. 1 Tim. 21 verse he calls them the "elect angels."

Our Savior also in the 19 chap. St. Mark, 28 verse, says "ye that have followed me, in the regeneration (or resurrection) when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. This promise, it will be seen, is at the same period as the one in the text, and that the promise is general to all the saints, we have the testimony of our Savior, in Rev. iii: 21 verse; "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne. Also in Rev. ii. chap. 26, 27 verses. "He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron, as the vessels of the potter, shall they be broken in shivers, even as I received of my Father." St. Paul says, speaking of the crown of glory. "Not to me only, but to all them that love his appearing."

Our Savior still further identifies all the children of the first resurrection, as being as the angels: in St. Mark 12 chap. 25 verse "They neither marry, or are given in marriage, but are as the angels which are in Heaven. The prophet Zach. in the 14 chap. 5 verse says "And the Lord my God shall come and all the saints with him." Furthermore, Dan. tells us in the 7 chap. 22 verse "Until the ancient of days came, and judgment was given to the saints of the most High." So also St. John in Rev. speaking upon this point says, in the 20 chap. 40 verse "I beheld thrones, and they sat upon them and judgment was given unto them;" the same as in Dan. The psalmist David also, in the Ps. 122 5 ver. says "For there are set thrones of judgment, the thrones of the house of David;" by the house of David he means the saints, as the reader will see by consulting St. Paul in the 3 chap. Heb. 6 ver. "as being of the house of the Lord."

From this mass of testimony we learn, that the saints are what St. Paul says they are, joint heirs with Christ in the kingdom and judgment. In the parable of the tares and wheat, Math. 13 chap. 41 ver; our Savior says "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and

them that do iniquity, that the angels here spoken of are the saints, we have the positive assurance of the psalmist David in the 149 Ps. 5 ver. "Let the saints be joyful in glory, let them sing upon their beds, let the high praises of God be in their mouth (Rev. xv: 4 ver.) and a two edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people, to bind their kings with chains, and their nobles, with fetters of iron, to execute upon them the judgment written: this honor have all his saints, Praise ye the Lord."

According to the psalmist's testimony, then, the angels who are sent to gather out of the kingdom all things that offend, and them that do iniquity, are the saints. The question being fully settled that the angels spoken of in the 25 chap. of Mat. 31 ver. are the saints; it follows as a matter of course that the nations therein spoken of, as assembled before the judgment seat of Christ, are men in the flesh, and agrees with St. Paul's testimony in 4 chap. of Tim. 1 ver. that he shall judge the quick (men in the flesh) and the dead at his appearing and kingdom, the quick at his appearing, and the dead at the end, when death is swallowed up in victory to all, as in Rev. xx. chap. 12 verse; "I saw the dead, small and great, stand before God," &c. The argument then is this, that those accounted amongst the righteous, are yet in the flesh, and remain so, being yet subject to natural death, and they live generation succeeding generation under the dominion of Christ and his saints, as in Rev. xx. chap. Satan being bound, so as that he cannot deceive them until the thousand years are finished, he then is loosed, and deceives the nations which are in the four quarters of the earth. The reader need be, on this mode of understanding things, at no loss to judge how the nations came in the four quarters of the earth, they being the descendants of the remnant of the nations that escaped at the beginning of the 1000 years; neither need he be at a loss to account for what the prophet Isa. in the 11th chap. says about the suckling child and the weaned child; nor in the 65th Isa. about the child's dying at mature age instead of in infancy as now; the cause being revoked, and a covenant being made with the beasts of the earth as in Hosea 2d chap. 18 verse, "Righteousness covering the earth, as the waters do the sea, all is peace and harmony." Then comes to pass the saying, in Rev. 14th chap. 13 verse, "Blessed are the dead who die in the Lord, from henceforth, yea, saith the spirit that they may rest from their labors, and their works do follow them." St. Paul in 1st Cor. 15 chap. says that "death is the last enemy that is destroyed;" and Isa. also says the same thing in substance in the 25th chap. 6 to 8th verse, "It is in the government of the Lord, and his saints that death is swallowed up, not out of it."

By the parable of the tares and wheat, we learn that at the coming of Christ, the wicked are separated from the righteous, and according to the testimony of Isaiah in the 29 chap. after speaking of the blindness of Judah, and the casting of them off, says of the period when all that watch for iniquity are cut off, was at the second Advent. "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Is-

rael. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face wax pale. But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." This passage, by the fact of the wicked being cut off, is evidently in the kingdom, and our millennial brethren, if they choose to examine and reflect, would see it. It accords with Micah fourth and fifth chapters, also with Jer. 23 chap. 2d to 8th verse, as the events therein spoken of did not take place at the first advent, they must at the second, for not one jot or tittle shall pass from the law or the prophets till all be fulfilled. I shall continue my remarks upon this head, in my next communication, and show further my views of the Kingdom.

A. MYRICK.

SIGNS OF THE TIMES.

BOSTON, DEC. 15, 1841.

EDITORIAL CORRESPONDENCE.

NEWARK, N. J. Nov. 22, 1841.

Dear Brother Himes. As I have a little leisure I will improve it in giving you a little sketch of my course since we parted at Low Hampton. As you know I left that place for Sandy Hill with the expectation of lecturing that evening in the courthouse; but on our arrival we found the courthouse had been previously engaged for a lecture on another subject, and that no appointment had been given out for me. I was invited, however, by Brother Ewer, to attend a Baptist weekly prayer meeting, and improve the time in a lecture upon the second coming of Christ, which was accepted, and lectured to some 25 or 30 persons, I trust, not without fruit.

The next morning I took stage for Troy, where I spent the Sabbath, and lectured in each of the Methodist congregations, and found quite an interest excited in reference to the subject; but the way did not open for a course of Lectures. Seed however was sown which may yet spring up.

From Troy I came to N. York city, where I had an opportunity for Friday evening in the Methodist church in Seventh st.

I found the interest excited by our late conference in that city still spreading. Several pastors of churches are aroused to an examination of the question, bible classes have taken it up and are discussing it with a great deal of interest, and what is more, they are encouraged in it by their pastors. A Society of gentlemen has also been recently organized in N. Y. for the discussion of moral and religious questions; and the millennium is the first subject introduced; and to the surprise of all, with one single exception, they were all on one side of the question, believing in the personal reign of Christ during the millennium. Multitudes, I learn, who stood aloof during the conference and refused to attend, since they have learned from Benet's Herald and the Tribune, the character and interest of the occasion, deeply regret it.

I commenced my course of Lectures in this city a week yesterday. Everything seemed set against us, no church in the city except the *Universalist* would open their doors for the lectures. At length our respected friend, Mr. Grummernel, who has the control of an unoccupied Baptist church, rather one side of the city, gave us the use of the house as long as we pleased to occupy it for the purpose of lectures. We began Sabbath evening, and although none of the ministers in the city except the free Presbyterian, would give a notice of the meeting, we had a good audience, and a good impression was made.

Meetings were continued each evening through the week, increasing in number and interest each evening. Yesterday (Sabbath) we had service three times, with a good audience all day; but in the evening we were crowded; and what was best of all, the Lord was with us in the majesty of his grace, and a work commenced which we trust and expect will sweep the city. At the close of the services an opportunity was given for any serious persons to rise for prayers; one gentleman above middle age, a *lottery dealer*, arose and came forward, bowed down under the weight of his guilt and backslidings, confessed his sins before God and man, and asked forgiveness and the prayers of Christians. He was followed by others nearly his age. The effect was electrical on the congregation, and we are looking for greater things than these. (This Monday) evening, notwithstanding a heavy rain and the city flooded with mud, we had quite a full house almost entirely of men, and the deepest interest prevails. Scarcely an individual left until our prayer meeting closed, which was considerably past nine o'clock. From these facts you may judge something of the interest which prevails here at present. I have also received an invitation to go to Philadelphia and give a course of lectures. Bro. Wait of this city, I think will soon give himself up to the work of publishing the midnight cry. And "let Zion's Watchman all awake."

J. LITCH.

SPALDING'S LECTURES, AND THE CHRISTIAN WATCHMAN.

The Christian Watchman, of Nov. 12, notices the Exposition of 24th of Matthew, by Mr. Miller, and Spaulding's Lectures, left by us on his table, in a spirit, distressed "to witness the wresting of scripture, to suit it to a theory already formed, which is so apparent throughout both these books." We sympathize with our Christian brother in his distress, seeing that the plainest commands and promises of our blessed Lord, who is taken up from us into heaven, relative to his absence but "a little while," and to our watching for the coming of the Son of man, are perverted, wrested, and emptied of their power, by the Watchman, "the Christian Watchman," to suit "a theory already formed." The "disgust and contempt" which our "Christian" brother supposes would arise in the bosom of most readers on perusing the Exposition of 24th of Matthew, had its rise, we hope, in no worse state of things, than the Watchman's own troubled spirit, under a sense of his inability to maintain, in view of that exposition, certain "wrestings" of his own, in support of the doctrine of a thousand years *peace and safety* "in the present evil world." "Such *assinine effrontery*" is quite excusable under these circumstances, and the conscious foredooming of himself "among the scoffers of these last days," which

the Watchman betrays in his last sentence, is a sign of better things, showing that he is not yet seared in unbelief, beyond the reach of holy truth, though presented by the humble "Chardon-street man."

The knowing way in which he speaks of Spaulding's Lectures, betrays the confidence of the Watchman. He says not a word of the learning of Mr. Spaulding, his eminent singleness of heart in the service of his Master,—the great purity of his life, and the high esteem in which he was held by a large circle of friends in Massachusetts, Connecticut and New York; but of the "merited oblivion, from which this [reprint] will prove a vain attempt to rescue" his Lectures, the Watchman is free to speak out of the fullness of the heart.

It is not strange that one should refuse the Lectures of Mr. Spaulding, who has been accustomed to harden himself against the Holy Word, in the matter of "the blessed hope and glorious appearing of the great God and our Savior Jesus Christ." That spiritual pride which rejects the love of his appearing and kingdom who is "THE LORD OF OUR RIGHTEOUSNESS," is quite excusable for despising the lectures of the Rev. Joshua Spaulding, half a century ago, the honored pastor of the Tabernacle, in Salem, Mass., which lectures are dedicated to *all them that look for redemption in the world*, and are a most faithful, lucid, and powerful exhibition of the doctrine of the *coming and kingdom of Christ*. If it would induce the Watchman to re-examine them, we could add, that men of learning and piety, in this generation, have had their attention first awakened to the hope of the explicit answer to our Lord's prayer: "Thy kingdom come, thy will be done, *in earth, as in heaven*," by the perusal of Spaulding's Lectures; and many hearts, embracing the doctrine, have been greatly refreshed by them. They show, in a clear and satisfactory manner, that the expected Millennium will, according to the scriptures, be in the new heavens and new earth, with the resurrection of the dead in Christ, and the Lord Jesus on the throne of his glory. "Amen: even so come Lord Jesus."

REIGN OF THE SAINTS.

We publish in another column, an article on this subject, which it will be perceived advocates the doctrine of a mortal and immortal state commingled. The idea we gather from it is this: that at the second coming of Christ, he will raise, change, and glorify all his saints, and make them like unto the angels. These glorified saints are to have left, of the heathen world, a race still in the flesh, and unconverted, over whom the saints are to reign as kings, and govern them 1000 years. We confess ourselves utterly unable to understand this theory of the Literalists, as advocated by Bible Reader and our present respected correspondent.

We read Dan. vii: 13—14, that when the Son of man comes in the clouds of heaven, there will be given dominion, glory, and a kingdom that all people, nations and languages shall serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. This is explained verse 18. "But the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever." The kingdom here spoken of, our correspondent understands to be the dominion of Christ and his saints 1000 years over men in the flesh. But if it is so, and they cannot reign unless they have

subjects over whom to reign, still in the flesh, and mortal, then flesh and mortality must *eternally* endure to furnish them with subjects, or the dominion will pass away and be destroyed at the consummation, when the wicked will all be destroyed. We hope our correspondent will explain this point definitely before he proceeds further, for he cannot make much progress until he does.

CORRESPONDENCE.

LETTER FROM CALVIN FRENCH.

BRO. HIMES:—Realizing as I do how few the months are in which we can labor for this perishing world, I felt it duty to deny myself the privilege of meeting my beloved brethren in their Conferences at Portland, New York, and Low-Hampton. It is possible that some who met with us in our conferences at Boston and Lowell, will not meet with you to confer any more on the subject, their faith having failed them, they not walking in the light given them, what they had was taken away; but be assured, Brother, it was not my lack of faith or interest in the cause that caused my absence, but my *firm belief* that we so soon shall meet all the redeemed in the immortal state, that makes me anxious to improve *all* my time to bring the subject before the people. I spent most of this month in Brooklyn and Thompson, Ct. in both of which places I lectured and distributed publications to a large amount. I found many of the people desirous to hear and examine the subject, while some of the clergy refused even to read, others, like the noble Bereans, I believe will search the Scriptures to see if these things are not so. The most common and weighty objection to the particular time now is, what if it does not come then? what will you do? If all those who have asked the above question, will with candor ask themselves another, viz. *what shall we do if it does come then?* will they ask the first question again, until they have satisfactorily, to their own minds at least, answered the last? Is it unreasonable to suppose that the same species of unbelief prevailed in the days of Noah, and that he was often asked what will you do with your ark if the flood does not come at the time you think it will? We cannot for a moment suppose that this, and questions of like import, had any effect, but to confirm his confidence in God's warning voice, Heb. xi. 7. Let us then who "have also a more sure word of prophecy: whereunto we do well that we take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in our hearts, be stedfast, for at the time appointed the end shall be. Having received a letter from Brother S. Chapman, of Hartford Ct. by permission I make an extract for the "Signs of the Times." He writes, "Obtaining as we did a suitable place to give our citizens an opportunity through your lectures, to listen to the mid-night cry, has been a source of peculiar comfort and peace to my own mind. The part which I acted in this matter has of course associated my reputation with yours, and having offered no apology or excuse for it, but on the contrary having endeavored to meet the objector with a degree of fairness and stability, and exhorting all, both the wise and unwise to search the Scriptures, and see if these things are not so, I am consequently considered by the public a true convert to your doctrine, or rather branded with the appellation of Millerite, and by means of this I have had access to some sincere inquirers after truth, of

whose views and feelings on this subject I should have otherwise been ignorant; and my prayer is that I may become more and more enlightened, that I may communicate knowledge to others. Br. C. visited some friends in North Stonington Ct. he adds, "while in North Stonington I repeatedly introduced this subject. In conversation with a sister of my departed wife I found that she had anticipated my coming, and being aware of my views, she had prepared herself to meet my arguments on this subject. I arrived there at 12 o'clock on Saturday eve. and retired of course without much delay; in the morning early she could not forbear to introduce the subject herself; after giving her and other friends present a mere sketch of my views, I gave them opportunity to reply, with the understanding that they should not interrupt me in my closing turn, and without being particular, will only say, I had a free time, and so far answered their objections, that sister W. seemed to fear that my views were correct, and inquired of me, how it was that I should appear so happy with this prospect before me, knowing as I did that there were millions in the world not yet converted? I replied that I could not but be happy in the thought of soon meeting my Savior (whom I so ardently loved,) and of being permitted to dwell with him, and that while I lived in this state I should do all in my power to admonish sinners of their danger, and persuade them to be reconciled to God, and consequently be prepared for the coming of their Lord. But if they would continue to harden their hearts through unbelief, my skirts would be clear of their blood, and the wrath of God might as well fall on them, and all others associated with them in unbelief, in the year 1843, as on those who might inhabit the earth and live in unbelief say fifty years hence, should the Lord delay his coming till that period; and besides that, the probability was that should the world stand fifty years longer the number of sinners to be destroyed at that time, would be at least two fold, as our population is so rapidly increasing, and, beside, the Savior had said that at his coming it should be with the people as it was in the days of Noah. The night before I left North Stonington, I spent with this sister, and in the morning I gave her the parting hand, telling her that I considered it doubtful whether I met her again until 1843, and hoped that we should at that time meet again to part no more; but in about half an hour, to my surprise, she again met me at another sister's in the village, as I was about to leave, she then informed me that she had introduced this subject to their physician, a pious man, (opposed as she had thought to my views,) requesting him to investigate the subject closely, and communicate with her from time to time, and said he was now examining Mr. Miller's writings on the subject. Well, I said, I am glad to hear that, and what does the Dr. say of Mr. M.? "I don't know, said she, but he will be as much of a Millerite as you are, he says that he is now giving it the second reading, and he dare not say a word against it, and added, if Mr. M. had made no mistake in the starting point, he certainly proves his doctrine in a masterly manner." and so I left our friend then investigating the subject, and hope some good may result.

After speaking of several encouraging circumstances in the city of Hartford, he adds, "When you came to this city, in Aug. last, the inhabitants were as unbelieving in regard to your views, as were the citizens of Sodom to the faithful warning of righteous Lot, but here and there a

single individual disposed to listen for a moment to conversation on the subject. But there are now I presume hundreds in this place inquiring in their hearts whether these things are not so, a few have professedly adopted our views as their own, while several, I think I may safely say, are opening their eyes and heart to the subject.

Needham, Oct. 30 1841.

A GOOD EXAMPLE.

DEAR BRO. HIMES: I want to send a shrill echo of the western "*Midnight Cry*" across the Atlantic ocean, where there are some whom respect, and my Master loves, who are groping their way, as I once did, believing "*Fables*" because the Pharisees teach them; and at every gleam of "*Light*," or sound of "*Truth*," and clashing therewith, ask ever and anon "*have any of the Pharisees believed?*" and consequently are looking too high, in the realms of modern religion—transcendentalism, for the simple truths which the Bible teaches; and they call us poor simpletons, "*fools*," "*fanatics*," &c. forgetting that as it was in the days of Noah, and Lot, when they appeared as men, that "*mocked*," so shall it be in the days of the coming of the son of Man. Therefore, I want you to send 2 copies of the Signs of the Times by each Mail (Cunard line) addressed thus:—England,—and place them to my care.

Hoping that the small sheet may be blessed of God there, as it has been in many cases here, and He have all the glory, is the prayer of your humble Brother in the Hope of the gospel

J. WOLSTENHOLM.

Providence, Nov. 13, 1841.

A NEW CORRESPONDENT.

MY DEAR BROTHER:—Your good and acceptable letter of Oct. 23d came duly to hand, but not in time for me to make a communication during your session at Low-Hampton, which I should have gladly done, had it been otherwise. Indeed, it would have been gratifying could I have been present on that occasion; I trust the time will come, when I shall have an opportunity to be thus favored. The great subject is making its own way—how can it be otherwise? Many a holy and good minister of Christ has decreed (not the holier nor the better for such a decree!) that the doctrine of the Second Advent should not be declared within the sound of his folds: but I perceive that this opposing spirit is giving away: and some weekly papers, a little while since, shut against this theme, are opening their pages to communications on this subject. It is done by some I am afraid, to save their credit, or to keep pace with the popular demand. Well, let it be so for a while, they will come to alter their mind, and to better motives in due season. It would have afforded me no small gratification, could I have seen that community of Christians, with whom I am connected, taking the lead in this glorious and heaven approved work. Some of its ministers, however, are awakened by the cry, others have made in their ears, and they are beginning to think *seriously* of what appears to them a *serious matter*, to say the least of it. You must know, my brother, that some, not a few, are exceedingly startled at Mr. Miller's boldness, and confidence in 1843, as the era of *Christ's personal appearing*; for myself I am somewhat in fear lest he should have asserted too much, and that with too much assurance!

I am pretty well satisfied that the 2300 days

(years) will be fulfilled, on or about that year; but whether the "Sanctuary being cleansed" at that time includes Christ's Second advent, is not so clear to me: and then I am a believer in the calling, and gathering, and return of the whole house of Israel, before or about the second coming. Now, there does not seem to me to be time enough for such a work to be accomplished by that year. Observe, Mr. E., I am not controverting, I will have no dispute with any man on this sweet and delightful subject. If I am permitted to write for your columns, it will be with a view to state my opinions positively, not to negative the opinions of others, and therefore I am prepared for no litigation in this matter. There may be, nay, there must be a diversity of opinion or the circumstantialities surrounding this vast subject; but great uniformity will prevail on the main question viz: *will Christ come in person? and may he be expected shortly?*—I perceive that there is a spirit of bitterness prevailing among some of the watchmen, they almost lose their temper, and call bad names; I am sorry for it, and the more especially when I consider the quarter in which this appears. Well, Mr. E. do you not return railing for railing, no, nor one bad word for another. "The servant of the Lord must not strive" &c. 2 Tim. ii: 24, 25, 26. You will be at liberty to insert this brief letter, if you think right so to do; and as the season is becoming more friendly to home and fire-side privileges, I shall count it a privilege to offer you a few thoughts on this subject direct, with a few others also not remotely connected.

JACO. BAS. ENI.

Nov. 7, 1841.

LETTER FROM MOSES CHENEY.

MR. EDITOR:—Until of late I have been ignorant of your paper. One of your numbers fell into my hands a few days since, which I looked over with a good degree of satisfaction. I have been an old preacher in the Baptist connection, for more than thirty-five years past. In this whole time, my prayer has been "*Thy kingdom come.*" And I hope my preaching has corresponded with my prayers; "*Repent, for the kingdom of heaven is at hand.*"

But, sir, I was not brought up at the feet of Gamaliel; I come up in the wilderness of New Hampshire. I commenced preaching before I could read the Bible intelligibly, or pass a sentence of it grammatically; nor do I pretend to any thing better at this time of my life, only what little I may have gained, with very limited advantages. And if I have made any improvement, experience has done it.

But I have adhered to the Bible. In that book I learned that the burden of the inspired prophets was, to proclaim the coming of the just one: the Lord Jesus Christ. And, in addition to that, to call on all people to prepare for his coming. And, in that same Bible, in that part called the New Testament, I find the burden of the evangelist was to back up the prophets, and to declare that Jesus Christ has come, and that he came into the world just as the prophets said he would come. Isaiah said, "*Behold a virgin shall conceive and bear a son.*"—See chap. vii: 14. And Matthew said, The virgin Mary did conceive of the Holy Ghost, and did bring forth the Son of God; and Luke tells the same thing. The four evangelists, in joint union, tell us how he grew up—lived—was baptized—preached—healed the sick—raised the dead—cast out devils—suffered, and died—was buried, and rose again; and how he appeared to them after

his resurrection, and sent his disciples into all the world, to publish all things whatsoever he commanded them. Then, how he ascended up into heaven, and what his office is now in that holy place. And that he will come again without sin unto salvation, to glorify his people.

These holy apostles, also, not unlike the holy prophets, before his first advent, cry unto us to be ready for his second advent. About eighteen hundred years ago, they made use of the most stirring language, to wake all up to the overwhelming subject of the coming again of the Lord Jesus.

And, Mr. Editor, notwithstanding all that the prophets have said, and all that Jesus Christ himself has said, and all that the holy apostles have said, yet, even among ministers of the gospel, there still remains a striking diversity of opinion on the subject.

For one, I have long thought on this subject, and not without the deepest anxiety. When I was young, much was said about a "*millennium.*" But, when I came to read the Bible for myself, I was disappointed; I could not even find the word, then, much less the subject. I found, however, by close reading, that Jesus Christ has left promises that he should, and would come again; and that all the apostles did rejoice in the belief, that he would do just as he engaged to do. This fixed a belief in my mind, that Christ would come again into this world; but will he come mystically, or personally? This was the question. To decide this problem, I only had to consider how he first came into the world, was it personal, or mystical? I found he was a real, personal child. And was called, "*the young child,*" nine times in the second chapter of Matthew. I found he grew up like other people. That he did eat and drink—sleep and wake—rejoice and mourn—walk and set still—talk and hold his peace—ride and go on foot; and all this was done personally.

In a word, He was personally born; He personally grew up; He personally preached; He personally died; He personally laid in the grave three days; He personally rose from the grave; He personally appeared to his disciples forty days; He then, personally, in plain sight of men and angels, went up into heaven; and there he is now, as real a person as he ever was, with the exception of blood. And He is in personal company there. Enoch is personally there. Elijah is personally there, and I expect Moses is there, likewise; and also all the saints that rose from their graves after his resurrection. So I learn there are holy bodies in heaven, as well as holy spirits. I hope I am not writing light words about my Holy Savior, for with me he is all and in all, God blessed forever. Nor do I think that in calling him Mighty God, Everlasting Father, and Prince of Peace, any more alters his personality, than it alters my personality, to call me a saint.

Now, then, if Christ is a person, and if he again comes into this world, it must be personally. And if he shall reign again on this earth according to the scripture, then it will be a personal reign. And if the saints shall reign with him, in person, also, as sayeth the scriptures; and if the coming of the Lord draweth nigh, as sayeth the scriptures—then ye saints of the Most High God, it is time, and high time to awake and trim your lamps; for, "*Behold the Bridegroom cometh, go ye out to meet him.*"

For one, I wish all men to know that my full and fixed belief on this subject is, that Christ Jesus, the Lord, will come again the second

time, on this earth, and will chain satan, and shut him up—will change his living saints to immortality in a moment, and will at the same time raise his dead saints, and reign with them one thousand years.

In this belief, I call no man Father. I have not learned it of men. I have had one short, though agreeable interview with Brother William Miller; have examined his book, and am happy to say, that in the main, there is an agreeable union betwixt his book and my own manuscript, which I now have on hand, and was written years before I had heard of the man.

If I recollect right, as to the main difference between us on this great concern, it is in the fire that will burn up the wicked, at the beginning of the reign of Christ. Whereas, I find no such fire at that time. But at the end of the thousand years, I find a fire, that will burn up all earthly things. In this thing, I suppose, we must be two, until I can get my eyes open, to see as he does. The great thing for us all is, to be right; just right. This, I think, is the desire of every good man.

As it respects Bro. Miller's date of A. D. 1843, I have no more to say than this: let that thing be to himself. I say thus much, because I have no definite knowledge on that part of the subject.

And, now, Mr. Editor, I pray God that I may be delivered from two things. The first is, from pressing any scripture to my use which was not intended for the place.

And the second is, that I may be delivered from ridicule. I mean, of being set forth, by others, who may not see as I do, in a ridiculous way and manner. If I am not much mistaken, there is in almost all controversies, too much of the spirit of trying to render one another mean, ignorant, and contemptible. If any of us who write are weak, help us by strengthening; if any are ignorant, help them by enlightening their eyes; not by beating them out. For, how can any one, with a bad spirit, give good proof that he believes that the coming of the Lord draweth nigh?

And, now, dear sir, if you think that such communications as this will do any good in the world, you will please give this a place in your paper, and thereby much oblige your friend and brother in the kingdom of our Lord and Savior.

MOSES CHENEY.

Derby, Vt. Oct. 21, 1841.

THE LATE CONFERENCE AT THE BROADWAY TABERNACLE.

A Convention was held in the Tabernacle on the 27th of October, in reference to the Second Coming of our Savior. The object of the Conference is understood to have been to awaken the attention of the Christian public to the hopes, which the Gospel everywhere holds out to believers, that the coming of the Lord draws near. The need of such a public meeting was urged in view of the fact that the hope of a temporal Millennium in the church, has usurped the place of the primitive faith and hope; and in this day believers have come to say openly, "*My Lord delayeth his coming,*" which is a sign of an evil servant, so much as in his heart to say. For the preparation of the public mind, public exercises were held in the Vestry of the Tabernacle on the 26th, and in the morning and afternoon of the 27th. On the evening of the 27th, a large audience assembled. The Rev. John Lindsey, of the Methodist Episcopal Church, a well known and highly esteemed pastor in this city, took the chair,

and announced the sentiment to be presented by the speakers in the following words:—"The Kingdom of Heaven preached in the Gospel is a future dispensation near to come." Rev. Josiah Litch, of the New England Conference, illustrated the sentiment pronounced by the Chairman, with particular aim to show the nature of the kingdom preached in the Gospel; that it is not the Gospel dispensation itself, nor is it the church in this world, nor is it the state of things ever to be in this world; but it is the glory in which our Savior manifested himself to Peter, James, and John, in the moments of transfiguration, even His excellent majesty displayed over all the new heavens and earth, in the resurrection of the dead. He was followed by Henry Dana Ward, of this city, who illustrated the sentiment presented by the Chairman to the meeting by particularly considering that it is a *future dispensation*: as the Gospel was future in respect to the *Mosaic* dispensation, so the kingdom is future in respect to the *Gospel* dispensation, and is not concurrent with it: but is "the dispensation of the fulness of time," and of the restitution of all things, in the restoration of Israel, and in the resurrection of the dead; the same for which believers daily pray: "Thy kingdom come, thy will be done *on earth* as it is in heaven;" and which prayer it may be credited the Almighty will hear and fully answer in his own appointed time.

Elder Joshua V. Himes, of the Chardon-street Chapel, Boston, concluded the exercises of the evening by considering the sentiment presented by the Chairman in respect to the *nearness* of the kingdom to come, and in a very eloquent and emphatic manner presented his own opinion, that the coming is nearer than is usually believed. The times of Daniel, the Prophet, limit a period of 2300 days, which are taken by Christians for so many years; and those expire in 1843. The period of Antichrist is accounted to be 1260 years, and that is thought to have commenced in the reign of Justinian, and to have expired in the overthrow of the Pope by Buonaparte.

The meeting was profoundly attentive, and the remarks of the speakers were received with unequivocal approbation, save only the *fixing* a time, which, notwithstanding the earnest and powerful eloquence of Mr. Himes, failed to convince and satisfy the audience. But as far as the awakening of public attention goes, the Convention has been attended with the happiest results. The pastors of churches, direct their studies toward the interesting theme, in many cases with new emotions; and many Christians read the Bible, with an inquiring mind, to learn whether these things are so; and some are becoming daily more and more convinced of the truth, and importance of the sentiment expressed by the Chairman, and made the theme of the evening's discourses.—*New York Tribune*.

LETTER FROM ELD. W. B. CURTIS TO WM. MILLER.

REVIVAL IN GALWAY, N. Y.

DEAR BRO. MILLER:—Agreeable to my engagement, I sit down to give you some information in relation to the progress of the good work of the Lord in Galway. I have been with them as much of the time as my other engagements would allow; and I am happy to inform you, that the glorious work is still in progress: for about three weeks after you left, thus, continued meetings every evening at the Meeting house. Scores of anxious sinners came forward every night for prayers, and every day added to the number of joyful converts. It is not definitely known how

many have embraced the *hope* of the Gospel, but those best informed on the subject, judge, there are *between fifty and sixty new born souls*. Methinks I hear you exclaim, "Bless the Lord, oh my soul, and all that is within me praise his holy name." It is a matter of joy, also, that they all seem to be strong in the Lord, and willing to tell the people what the Lord has done for them. It is quite common to hear after sermon, fifteen or twenty, tell with great joy, what the Lord has done for their souls.

The 2d or 3d week after you left, the church called Bro. Parmelee to ordination; the services were all conducted under the influences of the revival, and with strict reference to its promotion. Many of the delegates, said they never attended an ordination so pleasant. After the services were over, Bro. Fletcher, and the newly ordained pastor, baptised eight willing converts. Last Lord's day, Bro. Parmelee baptised twenty-five more, and received two from the Methodist on experience, making thirty-five, that received the hand of fellowship at once; several more have told their experience to the church; and stand as candidates for baptism.

It is deeply to be regretted, that the work does not generally extend into all the churches, and societies in town: but that cannot be expected, when so much prejudice and acrimony prevails. The Presbyterians and Methodists have put on their armor, not the Gospel armor, but a sectarian armor; and that armor is not mighty, to pull down the strong holds of Satan. Oh, when will Christians know nothing but Jesus Christ, and him crucified, and love one another as children of one common parent.

At our last Covenant Meeting, I laid the subject of your coming here, about the first of Jan. before the church; and an invitation was voted by the church, for you to come, so that I hope you will meet with no opposition; and I am quite sure you will not from the Baptist church. I intend to give a general invitation to the other societies in town, to come in and hear your lectures, and I think you will have a full house throughout your whole course; the house will hold eight or nine hundred. Oh come then, and may the Lord come with you, and pour us out a blessing, that there shall not be room enough to receive it.

I remain yours in the bonds of the Gospel,
W. B. CURTIS.
Broadalbin, Nov. 16th, 1841.

EXTRACT OF A LETTER FROM J. ANDREWS. REVIVAL IN CLAREMONT, N. H.

DEAR BROTHER MILLER: The Lord is with us in very deed. Three weeks ago, if any one had predicted such a state of things, as we now have, he would have been accounted insane. Then all was coldness and indifference. Now, all the town is aroused to the subject of religion. The Baptist, Methodist, and Congregational societies, are all united in this work. Some are converted, and from 60 to 75 are anxiously seeking the Lord.

Dear Brother, we are anxious that you should visit us again. You can have your choice of four chapels in this town. Do come again, if possible, and visit us.

THE DOCTRINE OF THE SECOND ADVENT.

There are many objections brought against this doctrine, which, at first thought, seem reasonable and even scriptural, especially in regard to the times and seasons—some say that the

scriptures affirm "But of that day and that hour knoweth no man, wherein the Son of man cometh;" and therefore we ought to say nothing about the *time*. We believe that no man knoweth neither the day nor the hour, but that does not disturb the belief that the time is revealed, so that we may know when it is nigh even at the door; and we believe that the *year* is revealed, and that it is for man to know about the time these things shall take place, and this belief is founded upon the word of God; for, "as it was in the days of Noah, so also shall it be when the Son of man cometh;" I ask, was Noah ignorant of the time that God would send the flood upon the earth?—No: we are informed that he proclaimed it to the people, more than a hundred years previous to the time, and when the time was far spent, and the years nearly fulfilled, God revealed the day to Noah, saying, "yet seven days and I will cause it to rain on the earth."—Again, the inspired writer says, "Ye brethren, ye are not in darkness that this day should come upon you as a thief, for ye are children of the day, ye walk in light," &c. And again he says, "The wicked shall *not* understand, but the wise or the righteous shall understand." And I ask, did God ever leave his people in the dark with regard to the time when his judgment should be poured upon the earth? How was it in the days of Lot—were the people without warning?—Lot declared that God would destroy their cities with fire from Heaven, unless they repented of their works." Again—how was it when God threatened to lay Nineveh in waste—there was a cry made in the streets and public places, *yet forty days and Nineveh shall be destroyed*." And again, in the times of Jerusalem how was it—did God leave the people in ignorance of the time of its destruction? We are told that her streets rung with the voice of one crying, *Wo—wo unto Jerusalem*;" and a dense cloud hung over the city, as though the vengeance of God threatened them; this awful calamity was prophesied of for years before it took place, and many signs were given so that the inhabitants might know, when it was near, and so it will be when "the Son of man cometh," the warning will be given, the "midnight cry" will be sounded throughout the earth, "Behold the bridegroom cometh." God will not deceive his people: he never has, he never will.

Another objection often brought up by the objector is, "that the carnal Jews are to return to the land of Palestine, rebuild Jerusalem, and again be distinguished as an independent nation." To destroy this erroneous idea, I will first quote the language of the prophet, where he says, "Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled." And now I ask what is meant by the "Times of the Gentiles?" If it means anything, it means the *last time*; there are no other *times* referred to for the Prophet goes on and says, "and then shall the sanctuary be cleansed." But what is meant by the "sanctuary," asks the objector—I reply, it is the church of God,—the church will then be cleansed. "But how will it be cleansed?" All wickedness shall be destroyed "by the brightness of his coming"—then I say the "Gentile time," are the "last times," and Jerusalem shall be laid waste, until these "times" be fulfilled—Jerusalem will not be rebuilt—God declared that the Jewish race should be scattered abroad into all the nations, "he will know them no more as a people"—they will never return to the land of Palestine.

A third objection is, "that the church is to en-

joy a millennium (a thousand years) of peace and prosperity previous to the "Second Advent" of Christ—all the world are to be converted, &c." This is an idea very prevalent in the church at the present day; but a few words will show that this doctrine is not substantiated by the scriptures of divine truth, and a few quotations will overthrow it. First, St. Mathew says "the tares and the wheat shall grow together, until the harvest," and he says, to explain the parable, that "the tares and the wheat are the wicked and the righteous, and the harvest is the end of the world." The wicked and righteous shall live together, until the end of the world,—and that passage is sufficient to satisfy a believer in the Bible, that the doctrine is entirely without foundation, but there are numerous parallel passages, I will repeat some. "Wicked men and seducers shall wax worse and worse," Mathew in his 24 chapter says that "because iniquity shall abound, the love of many shall wax cold;" again he says that "there shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be," and many others might be named, showing that we are to look for no time when all wickedness shall be done away, previous to the revelation of Jesus Christ, who shall destroy "the wicked" "by the brightness of his coming."

L. S*****

Portland, Oct. 29, 1841.

SIGNS OF THE TIMES.

BOSTON, DEC. 15, 1841.

BOSTON CONFERENCE.—The session of the Conference held in this city, has just closed; the meetings were very fully attended, and were of the most thrilling, and interesting character. As our paper goes to press very early, we are unable to give the proceedings; and in the midst of present cares, we are able only to give this brief notice. A full account in our next.

THE GENERAL CONFERENCE, in Dover, N. H. will commence on the 14th day of December, at 10 o'clock A. M., in the Franklin St. Baptist Church. Bro. Wm. Miller, Charles Fitch, and others, will be present, and address the meeting. Bro. Fitch, will give his views, and the reasons for embracing the doctrine of the Second Advent. ☞ Mr. MILLER, will give a course of lectures evenings, to commence the Saturday Evening preceeding the Conference, and continue during the session.

REV. ETHAN SMITH, is lecturing in New York, in opposition to the views of Mr. Miller, and others on the Second Advent. He is also writing in the N. Y. Evangelist, what he calls a review of the late Conference on the advent near, held at the Tabernacle. His lectures, and his review, we believe, will be of essential service to the spread, and prosperity, of the doctrine of the Advent nigh. ☞ Our friends in New York, will find an antidote if needed, for Mr. Smith's poison, at 126 Fulton St.

BRO. CHARLES FITCH.—This dear brother has come into the full faith of the Second Advent, both as to the manner, and the time. As his views are to be published in a few days, we forbear to say more at this time. It will be published in a pamphlet, and will be for sale about the 10th of the present month, at this office. Friends will send in their orders without delay.

MR. MILLER, is now (Dec. 4th,) lecturing at Boylston Hall, in this city, to listening crowds. The Lord has given us the victory. A large number are under deep conviction, and several have professed hope. The lectures will continue every Evening, till the 9th inst.

☞ **BRO. LITCH.**—It will be seen is still in Newark, N. J. The Lord's blessing attends his efforts in a wonderful manner. Brethren, pray that the word of the Lord may have free course, and be glorified.

NEW WORK.—A new work by Mr. Miller, on Math. v: 5. "The true inheritance of the saints;" and the 1260 days in Daniel and John explained. It will be out in a few weeks.

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No. 2 Second Advent Report of General Conference, held in Lowell, June 15th, 16th, 17th, 1841. This is a very able and important document, it contains the proceedings of the conference, circular address, dissertation on Christ's second coming, Signs of Christ's second coming, quickly, by Rev. Henry Jones. The kingdom of God on earth at hand; the fall of the Ottoman Empire, and dissertation on the Millennium, by Rev. Josiah Litch. Price \$20 per hundred, and 25 cents single.

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No. II. A Dissertation on the Second Advent. By Josiah Litch. Price \$2 per hundred.

No. III. A Dissertation on the Chronology of Prophecy.—By Josiah Litch. Price \$2 per hundred.

No. IV. Dissertation on the Restoration of Israel. By Henry Jones, of New York City. Price \$3 per hundred.

No. V. A Dissertation on Prophetic Chronology. By William Miller. Price \$2 per hundred.

No. VI. A Dissertation on the Judgment. By William Miller. Price \$2.00 per hundred.

No. VII. History and Doctrine of the Millennium. A discourse delivered in the conference on the Second Advent near, at Boston, Mass. Oct. 14, 1840. Price 6 per hundred.

No. VIII. Proceedings of the second session of the General Conference of Christians, expecting the Advent of our Lord Jesus Christ, held in Lowell, Mass. June 15, 16, 17, 1841. Price \$2 per hundred.

No. IX. Dissertation on the nature and manner of Christ's second coming; together with the events attending and preceding it. By Henry Jones, of New York, before the 2d General Conference on the Advent, at Lowell, Mass. June 15, 16, 17, 1841. Price \$4 per hundred.

No. X. Dissertation on the glorified kingdom of God on earth at hand. By Josiah Litch, delivered at Lowell, Mass. June 15, 16, 17, 1841. Price \$2 per hundred.

No. XI. Dissertation on the fall of the Ottoman Empire, the 11th of August, 1840. By Josiah Litch. Delivered before the 2d General Conference on the Advent, at Lowell, Mass. June 15, 16, 17, 1841. Price \$2 per hundred.

No. XII. The Doctrine of the Millennium. The order of the resurrection and order of the judgment. By Josiah Litch. Price \$2 per hundred.

SIGNS OF THE TIMES

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SIGNS OF THE TIMES

AND EXPOSITOR OF PROPHECY.

VOLUME II.—NO. 19.

BOSTON, JAN. 1, 1849.

WHOLE NO. 43.

SECOND COMING OF CHRIST.

THE SAINT'S RELEASE.

"Then look up; lift up your heads, for your redemption draweth nigh."—CHRIST.

Loved of God, in sorrow mourning,
Bowed in sadness, drowned in tears,
Lift thy head; for lo! the morning,
Which shall end thy grief, appears;
Jesus Christ, my hope, will come,
Soon to call his people home.

Dost thou weep, thy foes oppressing,
Are thine enemies too strong?
Hast thou doubts and fears distressing,
That thy Savior waits so long?
Soon by him from all set free,
Thou shalt sing of victory.

Dost thou now in sorrow languish,
That the foes of God grow bold?
Is thine heart wrung deep with anguish,
That thine own love is so cold?
Loved of God, thy grief shall cease;
Quick thy Savior brings release.

Hast thou long a watch been keeping,
Waiting for the promised day,
When full joy shall end thy weeping,
Chasing all thy fears away?
Then lift up thy head on high;
Thy redemption draweth nigh.

Soon he'll come, with shouts descending;
"Hear'st thou not the midnight cry?"
Thousands his descent attending!
Loud hosannas rend the sky!
Loved of God, lift up thy voice;
Shout aloud; aloud rejoice.

Cambridge, Dec. 3d, 1841. V.

SOLACE OF THE SAINTS.

BY A. J. WILLIAMSON.

Pure Spirit, in whose love I feel
A joy too wondrous for belief;
And in whose absence I reveal,
The hopelessness of grief:
Here as I run refresh my soul—
O, breathe, as I approach the goal!

Surely the day is far, far, spent;
And Satan now so fierce and strong,
Shall soon have ceased to circumvent—
And glory in the wrong!
No flesh can live! the wrath and crime,
Can be but for a little time!

Now, men of understanding fall,
To purify, and make them white;
But God with them is all in all,
And let his angel smite—
Slay if he will—shall they not shine?
Yea, glorious on his brow Divine!

Oh! when I look upon my lot,—
My danger, my redemption pure;
In all remembered and forgot,
I see election sure!
For, only GOD would condescend,
As I have needed, to the end!

Yes, hitherto, the Lord hath been,
My shadow from burning sun;
And he shall be my light serene,
Ev'n till the day is done—
A day of all redeeming grace—
When I shall see him face to face!

He comes! the Son of Man! delay
Becomes a point, ye weary ones,

And, as ye would efface it, pray—
Believe, and take your thrones!
Be clothed in him, and join the cry!
Believe him now—and I NEVER DIE! *

* John ix. 26. 1 Cor. xv. 51—57.

TO THE CONFERENCE OF CHRISTIANS Expecting the Lord's appearing, convened in Boston, 30th Nov., 1841.

BRETHREN:—The objections commonly made to the hope of our Lord's soon coming, rest for their support mainly on a few texts of scripture, of which among the foremost are:—

Objection text 1st. "Upon this rock will I build my church, and the gates of hell shall not prevail against it:" understanding that the powers of darkness shall not defeat the conversion of the world to the church of Christ, Matt. xvi: 18.

2d. "Shall a nation be born at once?" Is. lxvi. 8, understanding the affirmative; and the Sandwich Islands, as an instance of the work of the Lord in converting to himself a nation at once, and a guaranty for the conversion of the whole world.

3d. "And they shall not teach every man his neighbor, and every man his brother, saying 'Know the Lord: for all shall know me from the least to the greatest:'" understanding the conversion of the world to the obedience of the gospel, Heb. viii: 11.

4th. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever:" understanding the conversion of the whole world to the obedience of God." Rev. xi: 15.

5th. "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people;" understanding that all who hear, will also obey, or be cut off by divine judgments; Rev. xiv: 6.

The above and similar texts are, by the objectors, supposed to promise a work of the Lord, to be done in this world before the end; and, therefore, that it is unreasonable to look for the Lord's coming, until after the conversion of the world, certainly a long time. The following solution of the above texts may be taken for a sample of reply to all similar objections.

Solution 1. "The gates of hell" do not mean the powers of darkness, or the gates of Gehenna; but they mean the gates of Hades, or the jaws of the grave. "Upon this rock will I build my church," and death's doors shall not prevail against it. Death's gates shut upon the church; but they shall not always confine it; death itself shall be swallowed up in the resurrection of the dead, and Christ's people shall go free. This is the literal meaning of the text, as bishop Horsley understands it.

Solution 2d. "Shall a nation be born at once?" Turning to this passage, Is. lxvi: 8, we find the prophet exclaiming with wonder, surprise, and amazement, as follows:—"Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Shall a nation be born at once? For as soon as Zion travailed, she brought forth her children?"

This is a birth which astounds others besides the prophet. This a birth of nobler nature than the Sandwich Islands furnish. The earth shall be made to bring forth in one day, even in the day of the Lord's appearing: "the earth shall no more cover her slain"—"the earth shall cast out the dead"—a nation shall "be born at once"—"a chosen generation, a royal priesthood, a holy nation, a peculiar people"—far superior to the Owhyheans, or any other mortals. The earth shall be made to bring forth, in one day, an immortal race, in bodies like unto our Lord's glorious body. This is a wonder worthy of all admiration; this is the nation that shall be born at once.

Solution 3. "And they shall not teach every man his neighbor, and every man his brother," &c. When shall they not?—Answer: When this old covenant of faith lasts, it is incumbent on the faithful to say to their neighbors: "Know the Lord." But when this dispensation ends, and the Lord appears in his glory, every eye shall see him; every knee shall bow before him; no man shall need say to his brother; lo here, or lo there; "Know the Lord;" for all shall know me from the least to the greatest." This vision is not of this world, but of the world to come. So long as the gospel stands, it must be preached; "Know the Lord;" and when the glorious appearing of the Lord puts an end to the gospel dispensation, all will know him without the aid of a teacher, or preacher, a coming in his kingdom.

Solution 4th. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." For the explanation, we need only read on, as follows:—"And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying:—"We give thee thanks, O Lord God Almighty, which art and wast and art to come; because thou hast taken to thee thy great power, and hast reigned and the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and to them that fear thy name, small and great, and shouldst destroy them that destroy the earth." Rev. xi: 15 to 18. The whole passage perfectly explains itself. The kingdoms of this world become the kingdoms of our Lord, and of his Christ, not by the repentance of all living nations, but by his resurrection of the dead; "the times of the dead, that they should be judged." And Christ's reign "forever and ever" is not over this world of mortality; but over his servants, the prophets, saints, "and them that fear thy name, small and great," in immortal bodies; and them that destroy the earth he will destroy. This scene, therefore, has for itself no place in this world; it belongs with all the preceding, to the great day of judgment, and to the resurrection of the dead.

Solution 5th. "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and every nation, and kindred, and tongue

and people, saying, with a loud voice; Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, earth, and the sea, and the fountains of waters." Rev. xiv: 6-7. This passage perfectly explains itself. The flying angel carries the Gospel to all nations, for a warning to them that dwell on the face of the earth. The angel does not say, "Give glory to God; for the time of this world's conversion is come!"—although this is the idea the God of this world contrives to infuse into the hearts of the Lord's people. The angel does not say, "Fear God; for Christendom is now to be made co-extensive with the earth; the saints are to rule over all nations;" although such is the language men are ready to put into their mouths; and on it they build a frail hope of this world's conversion. But this is the word of the flying angel, uttered with a loud voice, saying, "Fear God, and give glory to him; for the hour of his judgment is come!"

Every one, therefore, of the above texts, commonly quoted to prove the conversion of the world is, when rightly understood, proof of quite another, thing to wit: the resurrection of the dead, and the hour of judgment, and the reign of Christ in glory. Where the texts added fifty instead of five, I think they might easily be explained in the same way. The explanation is made briefly, because the truth seems to shine out of few words, when a multitude of words would tire your patience.

The scriptures present certain mystic numbers as notes of time: and a solution of them has been made, well worthy of the candid attention of all readers: and a solution which convinces many members of this conference. I entertain a high respect for its author; and I desire to promote the labors of those who labor with him, not because I am convinced as to the time: but I am convinced, as to the fact, in the Lord's time which is "*nigh at hand*." In matters of faith it seems good to hold fast the truth in the form of sound words used by the Holy Spirit. The introduction of new terms, the better and the more accurately to express the mind of the spirit, is a fruitful source of contention among christians. The Bible pronounces in plain words, all that a Protestant cares to regard, as an article of faith. The deductions of men from the Bible are conveniently expressed by new words; but it is not good to press the new words upon all Christians, or press the Lord's word; and exhibit with all fulness the evidence for the deduction expressed by the new word; but do not insist on the new word; God's own words are better.

This is a difficult topic to entertain, because on the one hand some are so confident of the precise date, that they are ready to think those who doubt are little better than Jews, who read Moses, and the prophets, and yet are wilfully blind to the testimony of Jesus; they are tempted to think those who read the proof of the times must be timid, or blind; or else they would be convinced of the date of the Lord's appearing; on the other hand, a deep sense of duty to my generation, and of accountability to the Judge over all, forbids me to stand in any measure responsible for maintaining a given date, except as a time near to come. Notwithstanding, I commend to all men to examine the calculations of those who have, with great labor, and singular precision, arrived at a conclusion clear to themselves and others, that the end will be in the well known year. It will injure no one to examine the subject; and if dogmatism is thereby rebuked, the examination will do good.

I would not lay stumbling blocks in Israel's way, but would carefully remove them. To those who gladly look for the coming of the Lord, but are offended with the date, we may point out the oath of the mighty angel coming down from heaven, clothed with a cloud, and a rainbow on his head, whose head was as it were the sun, and his feet as pillars of fire, and he lifted up his hand to heaven and swore by him that liveth forever and ever:—"That there should be time no longer, but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. x: 6, 7. Now for the space of twenty-five years no language has been more current in the religious world, than this:—"that the seventh angel is beginning to sound; the kingdoms of this world are becoming the Lord's; the reign of sin will soon be finished:"—but the oath with uplifted hand by Him that liveth, is wholly overlooked, and instead of time being no longer after the seventh angel begins to sound, the religious world take for granted without an oath, that time will yet continue at least a thousand years, and may be a great while longer.

It seems that every reader of the Bible ought to expect the coming of the Lord, when "time shall be no longer:" and yet the christian public have been twenty years anticipating the sounding of the seventh trumpet, and the reign of Christ, without any idea of the resurrection of the dead, and the Lord's appearing! There is a great fatuity among us somewhere. Either we who expect the coming of the Lord in the end of time; or they who expect the sound of the seventh and last trumpet, at this moment, without the Lord's appearing, are under strong delusion. Consistency seems to require us to look for the events accompanying the sound of the last trumpet, and are enumerated under it: viz., that when it begins to sound, time shall be no longer—the Lord Jesus will then take the kingdoms of this world, and dash them to atoms; and he will judge the dead, and reward the saints, and them that fear God, small and great, and he will destroy the wicked who destroy the earth. The christian public for more than twenty years have been listening for the sound of the seventh trumpet; and, now, some are offended, if one tells them the events portended by that trumpet will be fulfilled two years from this date. They should look for it soon: by their own showing they expect every moment the sounding of that trumpet with whose first notes time shall be no longer, and the time of the dead is come that they should be judged.

Again, some people are offended with expecting the great day of the Lord to be near; while they have before their eyes the angel of the gospel flying in the midst of heaven, and with a loud voice proclaiming in the ears of all mankind; *the hour of God's judgment is come*. They behold the angel's flight with admiration; they cheer him on with hand and voice; they point to him for the notice of men with exultation. They see him in the Missionary, and Bible Societies, in the Tract and Religious enterprises of the age; and they ask us to add one plume to his wings, that his swift course may be quickly finished, and his heavenly ministry may be the sooner accomplished. So let it be. We accept their interpretation of the winged messenger; we behold him as they point him out: we believe him to be as they declare, flying in the midst of heaven: we hear also his loud voice; we mark the words of his cry

"Fear God, and give glory to him!" We treasure in our hearts the reason he argues, to enforce this duty: "*For the hour of his judgment is come*;" and we can bow ourselves, and respectfully ask of the men who see and hear and obey this angel, if they are at liberty to reject the doctrine of the judgment to come this hour? We hold them to their own interpretation, and beg them not to be offended with that. We hold them to their own conclusion, and hope they will not revolt from the plain declaration that all men ought to fear God, and give glory to him this moment, for the special reason that "*the hour of his judgment is come*!"

A waiting posture is the posture of good servants; a watchful expectation is the emotions of a heart separated from the object of its love; a lively hope of her Lord's return is the cherished hope of a lone wife. The wife whose husband has been long at sea, does not wait to hear that his ship is telegraphed, or approaching the coast, or that his signal is flying at mast head in the bay; or that he will anchor in the port at such an hour, and will make his appearance to her some due time afterward: no wife calculates thus; but the desire of her heart overleaps all premonitory signs of his approach, and leads her to expect every time the door opens, to see him enter the parlor. She looks for his appearing at every moment. Not a step is heard in the hall, but she marks the sound, whether it be the well known step of her beloved: not a latch is lifted, but she looks up to see whether her Lord is come; and though her friends laugh at her pains, she gives constant heed to his appearing who has now been a long time on the sea. This is the true position of the church, I humbly think; not saying: "My Lord delayeth his coming;" or "My Lord cometh next week, or tomorrow, or next hour;" but, comes he not now, whom my soul loves? Is not that last trumpet the sound of his voice? Mark, do not the mountains sink? Do not the seas retire? The stars fall; the heavens light up with fire!

With one or two remarks, I close. This is no time for disputing, bickering, challenging of motives, imputing of evil, or slacking in our work. "The time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" If we believe the end is in a few months: the remaining time is too short for dissension; if we believe it is when the seventh angel begins to sound, the time is too short for dissension; if we believe it is the voice of the flying angel we hear, crying aloud to all nations: "Fear God and give glory to him; for the hour of his judgment is come;" the time is too short for dissension. Let all who love our Lord's appearing walk together in love, as brethren; and by charity and patience not only with one another, but opposers, from the excellence of our faith, and the elevation of our hope, even by the purity of our life. We seek not reputation of men, to be held in honor of the mortal world; we rather abase ourselves in mortal eyes, while we uphold the truth of God. His fear will keep us from railing or offending against a fellow creature, seeing "the Judge standeth before the door," and "we judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." 1. Cor. 4. 5. Some men are Roman Catholics, some are Protestants: let them be Catholics or Protestants, only looking for the coming of the Lord

according to his word. Some expect the natural Jews to return in this life; others expect the Jews to return in the resurrection of the just; let be, while both expect the Lord will first come. Some look for the end of all things within a few months especially: others look for it continually without regard to a particular year. Both sides look for it. If it should occur according to the year, it will also occur according to the continual prayer and hope; and if it should *not* occur according to the year, the continual prayer and hope will yet remain. "Fear God and give glory to HIM,"—"The meek shall inherit the earth"—"The end of all things is at hand."—But with great deference I recall to mind the Lord's word to his own Apostles: "It is not for you to *know* the times or the seasons, which the Father hath put in his own power." With kind regards to all who love our Lord's appearing, I am, "in the kingdom and patience of Jesus Christ," your fellow servant.

HENRY DANA WARD.

TO MR. HENRY DANA WARD.

DEAR BROTHER:—Your article in the last "*Signs of the Times*," in opposition to the time, being a matter of revelation, has given me much sorrow and regret; not that you, or any other brother, have not a perfect right to think or express your thoughts in the way or place that you may think best; but the great fear I have, that some poor soul just awakened to their danger, by reading it, may relapse into their former security, and so "that day come upon them unawares," induces me to address a few words to you upon the subject. But before I begin, I am not only willing, but glad of an opportunity, to acknowledge great indebtedness to, and comfort, in all your writings that I have seen, until this, now under consideration.

At the close of your first sentence, you say, "you refuse to receive the *date* of the Lord's coming, at the hand of any man." Now I was not prepared to expect such a statement from brother H. D. Ward. You cannot but know, that not only Mr. Miller, but all our brethren, who have wrote upon the time, are constantly pointing men, to the 2d, 7th and 8th chapters of Daniel, as containing the *vision*; the 2300 days, as the whole length of it; the interview of Gabriel with Daniel in the ninth chapter, as the explanation of it. Now for one, I am glad that you will *not* receive it from the hand of man; but I tremble when I think, that not only you, but the thousands of Israel, will *not* receive it at the hand of God.

In your next paragraph you say, "the prophecies of Daniel were as well known *then* (in Christ's time) as they are *now*; and if *they* could enable one to tell the precise date *now*, they could have *then* enabled both men and angels to tell when the time is." How in the world so honest a brother as I have always taken you to be, could have written this, in plain view of the three following passages of holy writ, I am at a loss to know; First, Daniel 8th 26th "Wherefore SHUT thou up the *vision*, for it shall be for many days." Second, Daniel 12th and 4th "But thou O Daniel, SHUT up the words, and SEAL the book, even to the time of the END." Third, and in the 9th verse, "and he said go thy way, Daniel: for the words are CLOSED up, and SEALED, till the time of the END." In view of the dread realities of that stupendous day, which, according to your own belief, may be upon a guilty world, and a sleeping church, even before 1843, I ask again, how could you have

said, that "the *vision*" "the *words*" "the *book*" that is "closed," "shut," and "sealed" by the express command of God, by the angel Gabriel, could as well be *known* and *understood*, 1800 years *before* the time came to break the seal and open the book, as it could be *after* the time of the end had come, the seal broke, and the book opened.

And now in answer to the text, at the head of your article, and also the day and hour not known to any man, suffice it to say at this time, to make the most of it you can, what does it prove; why simply that God was the only being that knew when the day of judgment would come in the time of our Savior's ministry; now to have this truth which we believe as much as our opponents perpetually throw in our faces, whenever we say that Daniel's visions, now that "the time of the end," hath broken the seal, gives us a clue to the year; is a most conclusive proof to my mind, that there is no sound argument to be found in the Bible, against it.

And now, in concluding my brief remarks, I would simply say, that with the spirit, as well as many of the sentiments in your article, I am pleased, and as I did not take my feeble pen to review or critically to examine it, but merely to express my honest dissent with some things in it, I will wind up by saying, that your words about the middle of your last paragraph, "and to be instructed in any matter, on which I may seem to differ without reason," encouraged me to this attempt. And now, "Blessed is he that waiteth, and cometh, to the THOUSAND THREE HUNDRED AND FIVE AND THIRTY days."

LEWIS HERSEY.

67 Carver Street, Boston, Dec. 6, 1841.

FALL OF THE OTTOMAN POWER.

When the above was written, the result was in futurity, and was purely a matter of calculation; but *now*, however, the time is passed, and it is proper that we should inquire whether the event has answered the calculations.

1. HAS, THEN, THE OTTOMAN SUPREMACY IN CONSTANTINOPLE BEEN BROKEN, OR HAS IT BEEN LOST?

1st. *Testimony.* The *London Morning Herald*, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire, says: "We (the allies) have conquered St. Jean d'Acre. We have dissipated into thin air the *prestige* that till lately invested as with a *halo* the name of Mehemet Ali. We have in all probability, destroyed forever the power of that hitherto successful ruler. But have we done aught to restore strength to the Ottoman Empire? We FEAR THAT THE SULTAN HAS BEEN REDUCED TO THE RANK OF A PUPPET: AND THAT THE SOURCES OF THE TURKISH EMPIRE'S STRENGTH ARE ENTIRELY DESTROYED."

"If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the unceasing intervention of England and Russia."

What the *London Morning Herald* last November feared has since been realized. The Sultan has been entirely, in all the great questions which have come up, under the dictation of the Christian kingdoms of Europe: and on them he has been dependent for support against Mehemet.

2d. *Testimony.* The following is from Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the *Missionary Herald*, for April, 1841, page 160:—

"The power of Islamism is broken forever;

and there is no concealing the fact, even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mohamedan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes, in spite of all their fostering care."

This, let it be remembered, is the clear, positive testimony of an eye-witness, a man who is on the spot, and who knows whereof he affirms. For truth and veracity, he has the confidence of the American Board of Commissioners for Foreign Missions, and they, in their official organ, have given publicity to the testimony. Reader, please review this witness's testimony, and mark its point and strength.

3d. *Testimony.* The following is an extract from a London paper; the article is headed, "The waning of the Ottoman Empire." It has been copied into most of the leading journals of this country, without one word of dissent on the part of any. Thus the whole editorial corps in this country have given it their official sanction.

The object of the writer is to show the relative condition of the Turkish and Christian powers of Europe. In former times the Turkish empire exceeded in power every kingdom in Europe. But the scene is changed; the Turks are weakened and the Christian nations strengthened. The article concludes thus: "*The day they (the nations of Europe) counted their numbers was to be the last of Constantinople; AND THAT DAY HAS EVERY WHERE COME.*"

So, according to all our leading periodicals, the last of Constantinople has come.

4th. *Testimony.* Dr. Bond, editor of the *Christian Advocate and Journal*, New York, in one of the May numbers of that paper, concludes his account of Eastern affairs thus: "*The Mahomedan nations are effectually in the hands and at the mercy of the Christian governments.*"

This is granting all we ask. Turkish supremacy is gone, and is in the hands of Christian powers. With these I shall close the testimony on this point; and proceed to inquire—

2d. WHEN DID THE OTTOMAN INDEPENDENCE DEPART?

Perhaps it may be said in reply, "it has been decaying for years." True, it has. But if its power is broken forever, as Mr. Goodell declares, there must have been a point when it was broken. If it is dead, there was a moment when it ceased to be alive, and became dead. When was that crisis? To answer this question understandingly and clearly, it will be necessary to take a view of the Eastern difficulty, and the means adopted for its settlement.

For some years Mehemet Ali, Pacha of Egypt, had manifested a disposition to throw off the Turkish yoke and maintain an independent government. He gradually increased in power, and extended his conquests, wresting one province after another from the Sultan, adding it to his own dominions. In 1839, a war broke out between Mehemet and the Sultan, in which the Sultan's

army were cut up, and his fleet taken by Mehemet and carried to Egypt, which he refused to surrender and return to the Sultan; threatening to burn it, if an attempt should be made to take it.

The following extracts from the translation of an official document which appeared in the "*Moniteur Ottoman*," of Aug. 22, 1840, will show the turn of the affair at this juncture.

"Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great powers at Constantinople, in a collective official note, declared, that their governments were unanimously agreed upon taking measures to arrange said differences, and the sublime Porte, with a view of putting a stop to the effusion of Mussulman blood, and to the various evils which would arise from a renewal of hostilities, accepted the intervention of the great powers. His excellency *Sheikh Effendi*, the Bey Ikgis, was therefore despatched a plenipotentiary, to represent the sublime Porte, at the conference which took place in London, (July 15, 1840,) for the purpose in question."

The conference was composed of England, Russia, Austria, and Prussia, together with the Sultan's ambassador. The following extract from the same official document above quoted, shows the decision of that conference.

"It having been felt that all the zealous labors of the conferences of London in the settlement of the Pacha's pretensions were useless, and that the only public way was to have recourse to coercive measures to reduce him to obedience in case he persisted in not listening to pacific overtures, the powers have, together with the OTTOMAN PLENIPOTENTIARY, drawn up and signed a treaty whereby the Sultan offers the Pacha the hereditary government of Egypt, and of all that part of Syria extending from the Gulf of Suez to the lake of Tiberias, together with the province of Acre, for life; the Pacha on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms, and as the proposals of the Sultan and his allies, the four powers, do not admit of any change or qualification, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault. His EXCELLENCY RIFAT BEY, Musteshar for foreign affairs, has been dispatched to Alexandria in a government steamer, to communicate their ultimatum to the Pacha."

The reason why the Sultan thus submitted the decision of the question to the Christian powers is intimated in a manifesto which he issued about the 20th of August, and caused to be read in the mosques, day after day. It was because he felt his weakness and the danger of his throne.

"The Porte, in order to counteract this, (the pretensions of Mehemet,) has deemed it necessary to publish a manifesto, laying before its subjects a statement of affairs from the commencement of the quarrel up to the present time, and proving to them, by the clearest arguments, that the Pacha himself is the enemy of their religion, and THAT THE OBJECT HE IS AIMING AT IS TO DETHRONE THE SULTAN."

Corres. Lond. Morn. Chron.

If we can place any confidence in the declaration of the Sultan, he did feel his throne to be in danger; and this was his reason for throwing himself on his allies for support.

The ultimatum of the London conference, it seems, was put into the hands of the Sultan, to treat with Mehemet, and if possible settle the difficulty without the further intervention of his allies. But if Mehemet refused to accede to the terms, which admitted of no change or qualification, the great powers were pledged to use coercive measures. While, therefore, the Sultan held the ultimatum in his own hands, his independence was maintained; but the question once submitted to Mehemet, and it was beyond his control. True, if Mehemet accepted the ultimatum, the Ottoman independence would remain; but if he rejected it, there was no alternative but for the Christian powers to interpose and put him down.

Rifat Bey left Constantinople for Egypt, with the ultimatum, August 5th 1840.

"He arrived at Alexandria on the 11th of August, and was by Mehemet's orders placed in quarantine until the 16th." Thus on the 11th of August the question of war or peace was taken from the Sultan's hands and placed in Mehemet's, so that the Sultan could no longer control the affair.

The 541 years 15 days, commencing July 27th, 1299, would end on the 11th of August; just the day Rifat Bey arrived at Alexandria.

On the 15th of August, Mehemet gave his answer to the Sultan in the following note:—

"Wallah, hillah, tillah," (an oath, by God.) "I will not yield a span of the land I possess, and if war is made against me, I will turn the empire upside down and be buried in its ruins."

MEHEMET ALL.

This was the decisive stroke, and under it the Ottoman power was thrown into the hands of the Christian nations of Europe. And the very next day, the 16th, the consuls of the four powers took up the affair and remonstrated with him for his course, and threatened him if he did not submit. Since then the Sultan has been under the necessity of submitting to the dictation of the European powers in all the affairs of his empire.

I am now entirely satisfied that on the 11th day of August, ACCORDING TO PREVIOUS CALCULATION, THE END OF 541 YEARS 15 DAYS, THE OTTOMAN SUPREMACY DEPARTED; and that on the 15th of August, the control of the empire was thrown into Christian hands, from which it had departed 391 years 15 days before. Thus the Ottomans were loosed and prepared for an hour, a day, a month, and a year, to slay the third part of men. That time ended and their power was broken, and Christian power restored to Constantinople.

After the prediction of the Turkish power, the Revelator continues, chap. 10th, and relates what he saw farther. He saw an angel stand upon the sea and upon the earth, who "lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven and the things that therein are, and the earth, and the things that are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished; as he hath declared to his servants the prophets."

The Revelator was here permitted to anticipate the sounding of the seventh angel, and the event of his sounding, but the way was not yet prepared for presenting in due form the sounding of the seventh trumpet.

The history of the Greek church and their oppression by the Mohamedans was given in the 9th chapter, which brought us down to the ending of the second wo; but before the event of the third wo could be fully presented, another

line of prophecy must be brought up to the same period. That line was to give the suffering and depressed condition of true religion in the west, and its triumph before the end. *Litch's Address.*

SIGNS OF THE TIMES.

BOSTON, JAN. 1, 1842.

THE NEW-YEAR.—An excellent article prepared by a friend, containing practical reflections for the new year was received to late for this number. It will appear in our next. In the mean time, we now wish our readers a happy new year. Let us all remember that 'Time is short,' and we would in the language of the poet, invite all to unite, and:—

'let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear!
His adorable will let us gladly fulfill,
And our talents improve,
By the patience of hope and the labor of love.
Our life as a dream, our time as a stream,
Glides swiftly away,
And the fugitive moment refuses to stay.
The arrow is flown, the moment is gone;
The millennial year
Rushes on to our view, and eternity's here.
O that each in the day of his coming may say,
"I have fought my way through;
I have finished the work thou didst give me to do!"
O that each from his Lord may receive the glad word,
"Well and faithfully done!
Enter into my joy, and sit down on my throne."

MR. MILLER IN BOSTON.

Mr. M. has recently given a course of 18 lectures in this city. The effect has been very powerful on all classes of the community. The church has been aroused to action. Multitudes are under deep conviction of the truth. A goodly number have turned to the Lord with purpose of heart, and are now rejoicing in hope.

The great body of the clergy in this city affect to despise Mr. Miller for his ignorance, &c. But they have been made to feel his power, and from their various pulpit preparations it would seem that they were perfectly aware that Mr. M. and his subject are of more importance than they are willing otherwise to admit. Some are preaching against it. Some few are favorable: Some are wise enough to avail themselves of the good influence produced, to build up their churches.

Well, the subject is agitated, and we rejoice. Whether they oppose, or defend it, it will do its work, it cannot be suppressed, it will accomplish the object which God designed. It will prove a savor of life unto life, or of death unto death.

THE CAUSE RETROGADING!!

Elder Shaw of the "Christian Herald," informs his numerous readers that he "discovers" strong indications of wavering and weakness among the professed believers in the theory of "Mr. Miller." And that "the writings (on the Second Advent, we suppose he means) are losing their strength, and multitudes who thought their faith was firm, appears to have strong suspicions that they might have been misguided." He concludes by saying, "I sincerely hope that none will neglect to prepare to die, &c"! Such falsehood and cant are not worthy of a man who professes to have preached the advent nigh for "twenty years past." Any one with their eyes open, can see, if they can see anything, that

there never was such a movement on the public mind, on this subject as at the present time. There never was such a call for publications, and lecturers. The advocates of the cause were never stronger, or more numerous than now. Some men are capable of breeding a moral pestilence on this subject in their own neighborhoods; but they must not think that all the world is affected by it.

BRO. JAMES A. BEGG.—We have received a letter from this esteemed brother, and expect a communication from him by the next boat, for our paper.

LATEST FROM EUROPE.—The steamship Columbia arrived on the 21st inst. Things in the East are in a very unsettled state. There is great dissatisfaction in Egypt, and there is an insurrection among the mountaineers, in Syria.

FITCH'S LETTER.—This book is out and for sale, at 14 Devonshire St. (up stairs.) \$8 per hundred, \$1, 20 per doz., 12 1-2 cts single.

ADDRESS TO THE CLERGY.—The address to the clergy by bro. Litch, found in another column, is taken from his recent address to the public, and the clergy, on the second coming of the Lord. It is a very valuable, and seasonable address at this time. We commend it to the attention of the ministers of Jesus.

THE FALL OF THE OTTOMAN POWER.—We invite the closest investigation of the article under this head, in another page. If Ottoman supremacy has departed, then we are without doubt upon the end of the world. Reader, prepare to meet thy God.

NEW WORK.—A new work by Mr. Miller, on Matt. v: 5. "The true inheritance of the saints." And the 1260 days in Daniel and John explained. It will be out in a few weeks.

PRESIDENT BEECHER, JACKSONVILLE, ILL. This worthy and learned gentleman is now in our city giving lectures on the prophecies. We have had no opportunity to hear him, or to learn definitely his views. A writer however in the 'Boston Traveler,' has given some account of the three lectures recently preached by him, in this city, of which we give the following extract.

"His text on each occasion was from the 16th chapter of Revelation. 17th, 18th, and 19th verses. The angel in this chapter is described as having poured out his seventh and last vial. The speaker contended that the signs of the times indicated that this vision which John saw in the Apocalypse was now being performed. He would not say that the world was to come to an end in 1843, but that we were living in the latter days was manifest from the grand movements all over the globe. The general wickedness which prevailed, the doctrines of the perfectionists, non-resistants, deists, atheists, and pantheists which are all those of false Christs; and above all, the wonderful growth and spread of the Catholic Church, which was throwing her arms around the globe: the subversion of law, government and order in the present time, was all foretold, in revelation, to occur, and immediately precede the consummation of all things. He made an arithmetical calculation of the last period of years which the apostle predicted should take place, 1260, and contended it had nearly expired."

Mr. Beecher, we learn, notwithstanding the above important view, (which in some respects agree with Mr. Miller,) has no sympathy with our movements. He thinks if, 43 passes, and Christ does not come, that we shall make many infidels, &c. This is all natural enough. Mr. B. would lose his reputation for sanity, should he give countenance to the movements of the advocates of the personal advent near.

CONFERENCE ON THE SECOND ADVENT IN ME.—Elder A. Bridge, informs us by letter, that at the request of brethren of different denominations a conference has been appointed, to be held at Corina, Penobscot Co. Me. commencing Jan. 18th, 1842. Brethren Miller, Litch, Sabine, and others are earnestly requested to attend, and lecture on the subject of the advent nigh at hand.

We are truly glad to learn that there is so much interest on the subject in that state. But we fear that the brethren, which they have requested to visit them, will be unable to comply with their request. They will have the goodness to give early information on this point.

GENERAL CONFERENCE, EIGHTH SESSION. To be held in Sandy Hill, Washington Co. N. Y. Feb. 1st, 1842, and will continue several days. Ministers and brethren in that vicinity, interested in the cause, are requested to attend, and take part in the deliberations of the conference.

GENERAL CONFERENCE, NINTH SESSION, will be held in Colchester, Vt. Feb. 8th 1842, and will continue several days. Ministers and brethren interested are invited to attend, and take part in the services.

It is expected that Mr. Miller, Litch, Fitch and others will attend these conferences. Let there be continual supplication among the brethren that the great head of the church may be with us, and bless our endeavors to promote his glorious cause.

J. V. HIMES Sec'y.

☞ We learn from Bro. French, that there is a good revival in progress, in Eld. Plummer's society in Haverill: Bro. F. has given several lectures to them with acceptance, and profit. The revival at Claramont, N. H. continues with unabated interest. The last intelligence we had, 200 were under deep awakening, and seventy had professed hope. Mr. Miller is earnestly requested to return; but he will not be able to at present.

BRO. GREEN, OF COLCHESTER, VT. writes, that the Baptist church, as a body, in that place, are looking for the coming of Christ at hand; and many are strong in the faith, that it will take place in 1843. He says the subject fills his heart with joy; and that he looks, and longs for the coming of the Lord.

"How long dear Savior O how long,
Shall this bright hour delay,
Fly swift around ye wheels of time,
And bring the welcome day."

A. I. WILLIAMSON, of Toronto, U. C. has sent us several communications for which he will accept our thanks. The deep interest he takes in the "Signs of the Times," and his offer to act as an agent for us is cordially and thankfully accepted. His name will be put among our list of agents. The friends in U. Canada can make remittances to him.

BRO. L. C. COLLINS, of S. Glatenbury, Ct. writes: I am becoming deeply interested in the great subject of "Christ's second coming," and am trying to do something to spread the glorious news. I am now making it a subject of my study and preaching. "Could not you and Bro. Litch visit us, and give a course of Lectures?"

BRO. PETER HOUGH of Maniposa, U. Canada: writes that the cause of the second Advent is pro-

gressing in that place. As yet, however, no one openly preaches the doctrine but himself, in that vicinity. He wishes to know how we conduct our conference. We refer him to the proceedings of the conferences in the Signs of the Times. We hope our brother will be bold for God.

BRO. E. H. WILCOX of New York, is our agent for that city. His office is at 126 Fulton st. All our publications may be obtained of him.

BRO. THOS. SUTCLIFFE. We have rec'd an interesting letter from Bro. S. in which he informs us of the prosperity of the cause in Canada, and the North part of Vt. In several towns where he has lectured, the citizens interested in the doctrine of the advent nigh, determine to establish Second Advent libraries. Two ministers of the M. P. church, have recently come into the faith, and are now preaching it with power. They only regret that they did not enter the field earlier.

BRO. LITCH is now in Philadelphia. We learn by a letter dated Dec. 10th that he had given several lectures, and was to preach the next Sabbath in the First M. E. Church in that city. He will continue there until an interest is waked up on the subject, and the Watchmen wake up, and either deny, or receive, and preach the "midnight cry." Who will give him \$ 100, for this object? Send the order to this office, and the Books will be sent by Express. Let some rich man think of this.

He wrote, Nov. 29, "The Lord has begun a great work in this place; (Newark, N.J.) sinners & backsliders are trembling on every hand. There is a very large number who embrace the doctrine, of various denominations, and they have taken hold of the subject like men, and are determined it shall go through the city." The Lord give them the victory.

"COME OVER AND HELP US." "Give us light." We are constantly receiving letters from different parts of the country for lectures on the Advent nigh. We cannot supply one of fifty of the calls. What shall be done? Answer, *Wake up the sleepy watchmen,* and demand of them to do their duty. If this cannot be done, inundate their parishes with tracts on the subject; let the laymen also go to work—talk—tell the truth yourselves.

MODERN PROPHETS.—While most of the watchmen who are observers of the times in which we live, reject the prophetic times as given in the word of God, they are continually "prophecy out of their own hearts," that "some great event is at hand." They do not know what, but something they assure us is coming upon this world that is unusual. God says to all such, who thus prophecy out of their own hearts:—"Hear the word of the Lord." Thus saith the Lord God, "Wo unto the foolish prophets that follow their own spirit and have seen nothing!" If any man have a dream, let him tell it as a dream, but if he have the word of God, let him declare it faithfully." All the guessings of the modern prophets are vain, and foolish. They had better try to get a little moral courage so as to believe, and testify their faith in the things delivered by God's ancient prophets, which will surely come to pass.

HYMN BOOKS. "Millennial Musings.—A choice selection of hymns designed for the use of second Advent Meetings." By J. V. Himes and J. Litch. Price \$ 2,40, per dozen, 20 cts single.

A WORD TO AGENTS. The first of this month we shall be obliged to settle with the printers, paper-makers, book binders, &c.—and they all want their money. The agents of our publications we suppose have the means to help us. We have *no means* to meet our obligations, except the sale of publications.

REPORT.

Of the Sixth Session of the General Conference, held in Boston, at the Chardon Street Chapel.

The Conference convened at 10 o'clock A. M. Nov. 30th, and was opened with prayer and singing. The objects of the Conference being stated by the Secretary: a solemn address was delivered by William Miller, on the duties, responsibilities, and prospects of the believers in the advent near at hand; when the morning session closed.

In the afternoon, the services were conducted by the Rev. Charles Fitch, of Haverhill, Mass. After prayer and singing, he proceeded to give his reasons for embracing the doctrine of the second personal advent and reign of Christ with his saints on the earth, and the time of his coming to be in the year 1843. His views were presented in the form of a letter to Bro. J. Litch. The speaker was about two hours in delivering it, to a crowded and delighted audience. He gave the clearest and most perfect synopsis of the whole theory, that has yet been given. Its length forbids its publication entire, in our paper; we intend however to give copious extracts from it hereafter.

The evening session was held at Boylston Hall, where Mr. Miller gave a lecture on the history of Bonaparte, and the papal power, to a crowded and solemn audience.

Wednesday Morning Session, commenced at 9 o'clock, with exercises of mutual prayer and conference. At 10, the exercises were varied somewhat by remarks from J. V. Himes and Charles Fitch, who addressed the Conference on the practical duties of the faith.

At this time, Mr. Nickerson, a Mormon preacher, arose and made some very excellent remarks. (in themselves) but with a design to deceive the unwary, get their confidence, and lead them off to the city of Nauvoo. The secretary knowing his object, timely exposed this Anti-Christian teacher and deceiver, which put an end to his operations in the Conference.

The secretary then read an interesting and instructive letter from H. D. Ward, (which see in another page.) Mr. Fitch then read from Eph. iii. 14, 21, and made some instructive remarks, when the Conference adjourned.

Afternoon session. 2 o'clock, met for prayer. At 3 o'clock, Bro. C. Fitch read and expounded Deut. xxxiii. 27, 29. He was followed by Mr. Miller, who illustrated the beatitudes in the 5th chapter of Matthew.

Evening session, at B. Hall. Lecture by Mr. Miller, on the two witnesses, Rev. ii. 3.

Thursday Morning, 9 o'clock, prayer and singing. At 10 o'clock, the members of the Conference went into a familiar and full examination of the visions of Daniel, by questions and answers between Mr. Miller and the audience. The object was to get at the *time*—the length of the vision—its date, and consequently its termination.

The result was, that Daniel's three visions were *one*, that the date of the 2300 day vision, commenced at the going forth of the commandment to restore and build Jerusalem, 457, B. C.

that the seventy weeks were a part of the vision, and that they were accomplished in 490 years, and therefore of necessity they must close in 1843, from the birth of Christ. This was a most profitable and pleasant exercise.

Afternoon session. The subject of distribution of publications was taken up. Remarks were made by Himes, Litch, Miller and others, whereupon a subscription of between 900, and 1000 dollars were raised for the purpose.

Evening session at the B. Hall. Lecture by Bro. Miller from Isa. lxi. 1—3. The Jubilees and Sabbaths.

Friday session. 9 o'clock for prayer. At 10 o'clock, by request, the Conference went into the examination of the time of the setting up of the kingdom of God. Dan. vii. 7—14 and 26, ii. 27, was read. Also Matt. xiii. 40—44, and 48—50. After a full and free examination of the subject, it was agreed on all hands, that the kingdom was not set up in the days of the Cesars: and that it could not be set up until the ten kingdoms from the ruins of the Western empire, which did not fall till in the 5th century. The conclusion was that it would be set up at the appearing of Christ, the second time without sin unto salvation.

Afternoon session. The committees on publications reported. Report in our next.

On motion Bro. C. Fitch was appointed to write a circular to the conference.

One of the brethren proposed a plan for visiting every family in N. E. by agents. The subject was referred to a committee, who should correspond with others on the subject and report at a future meeting.

The following persons were appointed to serve the Conference, as permanent officers.

Chairman.

WILLIAM MILLER.

Assistants.

John Kilton,
Charles Fitch,
Timothy Cole,
Richard Walker.

Committee of Correspondence.

Josiah Litch,
Henry Jones,
H. D. Ward,
Charles Fitch,
J. V. Himes.

Secretary.

J. V. Himes.

Treasurer.

William Clark.

Committee on Publications.

Dexter Dickerson,
William Clark,
J. V. Himes.

WM. MILLER, *Chairman.*

J. V. HIMES, *Sec'y.*

CORRESPONDENCE.

LETTER FROM C. FRENCH.

To the beloved brethren in Boston, who believe the glorious appearing of our Lord is nigh, assembled for prayer, and to comfort and strengthen one another in the faith, your brother and companion in the kingdom of Jesus Christ sendeth Christian salutation.

Dear Brethren, believing that nothing will increase our confidence in God, like calling; to

mind the way in which he hath led us, to try and prove us, I will give you a short account of my labors since I met with you.

Learning from a beloved friend who had spent a few weeks in Stoughton, that there were many there, who were anxious to hear on the subject of the advent near—I felt it duty to visit and ascertain if there was an open door. I left home on Saturday, 30th ult. not knowing what my reception would be; on arriving in S. I called on Brother F. pastor of the M. church, he was not at home. I then called on Brother C. pastor of the C. church. I did not find him quite so ready to every good work, as had been represented. I invited him to open his house for a lecture that evening; he found excuses sufficient to keep it shut, but advised me to apply for the Universalists house; I called on Mr. B. their preacher, made known my request, he had no objections to a lecture that evening, introduced me to the committee of the house; they at once said they would have their house opened and their bell rung, this was about sunset; our M. and C. friends gave notice to each other of the lecture, that they might know what the ringing of the bell meant; at seven o'clock, quite a number assembled of the three different societies, if I might be allowed to judge by the fruit, I should say, a part of my audience came expecting to hear their favorite theme, peace and safety to all men, but as I reasoned of a resurrection and a "*judgment to come*," Acts xxiv. 25, they soon gave evident tokens that they could not endure *sound doctrine*, for before I had spoken half an hour nearly half of my hearers had left the house, while those who came to hear of the advent near, remained quiet and attentive; this reminded me of my early days, that in winnowing wheat, the chaff always flew first and farthest. After the lecture, on consulting brother's F. and C. they informed me it was the most unseasonable time in which I could have visited them to give lectures. Brother F's people were to commence painting their house, and Brother C's was to have a temperance lecture, and to preach himself one evening in the coming week; not finding an open door, duty was plain for me to depart. Before I left the place I called on a few friends who are interested in the subject, and were grieved that there was no opening for lectures. It is my prayer that a door in S. may yet be opened before '43, for I believe we shall need no doors opened to proclaim behold he cometh, but every eye on the earth will then see him. What a *mountain* of unbelief will be removed when the Savior comes; they will no longer doubt the Certainty, Nature, Manner, Object or Time of his appearing, but the faith of the wicked then will be, as the faith of devils was in the days of the Savior. They will believe and tremble, for Christ is coming to punish with everlasting destruction those who obey not his gospel. To rule them as with a rod of iron, and dash them in pieces like a potters vessel, Ps. ii. 8.

I left S. for Sharon, about five miles distant, called on Brother S. pastor of the B. church, he not wishing to have conversation on the subject of Christ's second coming, excepting to tell me that Daniels 2300 days were literal and were fulfilled in Antiochus, and finding him thus willing to be ignorant, 1 Cor. 14—38 and not "given to hospitality," 1 Tim. iii. 2. I left his dwelling and called on a lay brother near by; I learnt from him that the church in S. would probably be opposed to having lectures on the subject, he advised me to call on the B. church in Foxboro, five miles distant, I entered the meeting in F. in

time to hear a sermon from "Cleanse thou me from secret faults," a good practical discourse; after service, I invited the Bro. to open the house for a lecture in the evening, which they did with much kindness. The lecture was well attended, and some being desirous to hear again, they invited me to stay until Monday evening, on which they were to have a temperance lecture—they then would ascertain if an opening could be made for a full course on the second coming of Christ; but a trifle, even as small as the lighting of the house, turned the scale, so I left F. though with reluctance, having a desire that the friends in F. who wished, might have an opportunity to hear on this subject. Having friends in Providence, R. I. and vicinity, that I have long had a desire to visit, I left F. for P. On arriving at East Attleboro, I felt a strong inclination to call on Brother Cady, pastor of the Methodist church, in North Attleboro, four miles out of my way to Providence; my desire to see him arose from the fact that I had more than once been informed that he was a candid man, and favorably inclined towards our views, &c. I found him at home; he had not been misrepresented to me. I proposed giving lectures, he said he should like to hear, and give his people an opportunity to hear and judge for themselves. I thanked God and took courage that I had found in him a brother who was willing to come to the light, and to have others hear and judge for themselves.

But he added "if we have a course of lectures I should like to have my people unite with our B. brethren, and as their house is large, and they have a bell, let the lectures be in their house if they chose." Brother C. wished me to call on brother Morey, pastor of the Baptist church, and propose the subject to him, and as God would have it, the way was prepared. The Universalists were to dedicate their house on Wednesday 3d inst. Brother M. and his people had set, the day for fasting and prayer, on that account, and as I was about to enter their house Br. M. and wife were conversing on the subject of a revival in this place, and said they were willing that God should send and work by whom he would, only let him work at that moment. I a stranger, rapped at their door and was hospitably received and entertained. I introduced my business, the proposal of brother C. was accepted, an appointment for a course of lectures made to commence on Saturday evening, 6th inst. I could not doubt but God had directed me, though by mysterious ways to this place. After arrangements thus made with Br. C. and M. I continued my journey to Providence. I called on brother Lonsdale, I found him a pillar in the cause, he invited me to tarry with him. On Wednesday, A. M. I visited an esteemed brother with whom I had had a previous acquaintance, and who had often visited my home, and preached for our people, hoping he might be induced to investigate the subject, but I was obliged to leave him (much as I found him,) willing to follow in the wake of great and learned men, rather than take the time and pains to investigate and judge for himself.

ADDRESS TO THE CLERGY.

Dearly Beloved Brethren,—Your station, and the relation you hold to society, invests you with a power over the minds of men, on all subjects connected with religion, such as no other class of men can possess. If truly called of God to the work in which you are engaged, you are placed as watchmen on the walls of Zion, to hear the word at the mouth of the Lord and warn the people from him. This relation to God

and man rolls on you an immense weight of responsibility; to you the community look for warning when danger is near, for correction when they err, and instruction in the way of truth and righteousness.

Hence, whenever any subject comes up for discussion, vitally affecting the spiritual and eternal interests of mankind, they instinctively look to their spiritual guide for counsel, and are disposed to rely on his decisions. But, unless the subject, in all its bearings and aspects, is familiar to him, how can he give them the needful instruction? If he attempts to instruct at all, under such circumstances, he will be very likely to darken counsel by words without knowledge. Thus, the blind leading the blind, both will be likely to fall into the ditch. It must, therefore, be the duty of every minister of the gospel to acquaint himself with such subjects, that he may act understandingly in relation to them.

The subject named at the head of this address is of such a character. For, "if it is true, it is tremendously true." It cannot be a matter of indifference whether the kingdom of God is a temporal or eternal kingdom, whether the time is near at hand or far distant. I am aware that it is often said, "it matters not when it comes, if we are only prepared for it." Very true; but are all men prepared for it? It is this want of preparation which makes it important that the note of alarm should be sounded. Does it matter when men die, if they are but prepared for death? Certainly not. But where is the true minister of the Lord Jesus Christ, who does not think it important, frequently, to remind his hearers of death; and also to press on them its nearness? Yet the writers of the *New Testament* have not half as frequently, nor half as earnestly, pressed on us the nearness and certainty of death, as of the judgment.

The question is now fairly before the Christian community;—"Does the Bible teach the near approach of the glorious, everlasting kingdom of God on earth?" And before the excitement on it can subside, it must be thoroughly investigated.

And why should not every Christian minister come boldly up to the work, and take up the subject in a candid and unprejudiced manner?

Will it be said, "There are some subjects which carry absurdity on their face, so legibly inscribed, as to render it necessary to examine them to draw inference concerning their merits; and that the subject, in question is among the number?" Wherein does the absurdity consist? Is it in endeavoring to fix upon the nature of the kingdom of God on earth, as taught in the Bible? Or is it in endeavoring to find the time fixed for the commencement of the prophetic periods of the Bible, the termination of which is to introduce that glorious state? It certainly cannot be in either of these; for each of them has occupied the minds of the greatest and best of men in all ages.

Yet this is all that these pages profess to do; and a true answer to these two questions is all that is sought.

Finally the question resolves itself into this. Is the millennium of the Scripture to be in a temporal, or an eternal state? If the former, then the theory advocated in these pages must fall. But if in the latter, then the objection as to the time vanishes. For the warmest opponents of this theory admit the prophetic period, by which we arrive at the time, to begin and end at the same time contended for in these sheets.

They believe the termination of the 2300 days of Dan. viii. 14, will introduce a *temporal millennium*, and the *literal restoration of the Jews*; but here it is contended that no such events as these are to be looked for; but that the events is the *establishment of a glorious and everlasting kingdom of God on earth, at the resurrection of the just*. There can, therefore, be no more absurdity in saying that the glorious kingdom of God will be established at a given time, than there is in saying that the period will terminate at that time, but in another event. For the Scripture must decide what the event is; and it cannot be absurd to examine them in reference to this interesting and important question. Brethren, look at this subject. But there are some other objections which frequently come up, and exert an influence on the public mind. Some of them shall now be examined.

1. It is asked.—Does not Christ say, Matt. xxiv. 36, "But of that day and hour knoweth no man; no, not the angels of heaven, but my Father only?" True, he does. But what has that text to do with the case in hand? I do not—nor have I ever done it—attempt to determine the day or the hour of the Son of Man's coming. LET THIS POINT BE DISTINCTLY UNDERSTOOD. I believe the glorious appearing of the Savior will be between the fall of the Ottoman empire, which will probably take place this year, and the termination of 1843; and that by the end of that year all the scenes of judgment and trouble will be passed, and, in the expressive language of inspiration, "*the sanctuary will be cleansed*." But at what point of time between these periods Christ will make his appearance, whether in 1841-2, or 3, I know not. The signs of the times, as foretold in the Bible, will indicate His near approach, but for the precise time we are commanded to watch.

Let us, then, examine the above text in the light of these remarks. Christ had just uttered a prediction respecting his coming in the clouds of heaven with power and great glory, &c; also, he had related a great variety of signs, which should precede his coming and indicate his near approach. To illustrate his meaning, he related a parable of the fig tree. "When his branch is yet tender and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Who cannot see, in this connection, that the Savior did intend to be understood, that although the precise time should not be known, its near approach, yea, its approach even to the doors, might be known? But how far from us is an event, when it is at the door?

2. It is said, The parting instruction of the Savior, when he was about to ascend to heaven, is decidedly against the idea of knowing any thing respecting the time. Acts i. 6. 7. "Lord, wilt thou at this time restore the kingdom again to Israel? And he said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power.

It is very significantly asked, in view of this text, if we are to expect to know more on this subject than the inspired apostles? I answered Yes. For they lived in an age when it was not necessary that the times and seasons should be known. And, hence, it was said to them, "it is not for you to know," &c.

After the times and seasons were revealed to Daniel, he was commanded to "close up the

words and seal the book even to the time of the end." And again, when he would have known more of the matter, it was said to him, "the words are closed up and sealed even to the time of the end." Until the "time of the end," therefore, the times and the seasons were not to be known; but that time had not come in the apostolic age, but it now has come.

Once more. Peter informs us, (1 Epistle i. 11, 12,) that the prophets who prophesied of the grace which should come unto us, searched diligently, "what, or what manner of time," the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." But they were told that they had ministered not to themselves but to others.

How striking an illustration is this of the case of Daniel. He desired to understand, he searched and inquired diligently, but was told that the matter was closed and sealed even to the time of the end. If, then, the time of the end has come, (and it has) we may expect to know more of the times and seasons now, than even the inspired penmen could in former years. They ministered not for themselves, but for us.

These objections are all I have room to examine in this place. But I, as one of the least and most unworthy of the ministers of the Lord Jesus, entreat you, my brethren beloved, whatever may be your peculiar denominational views, to read with candor the following pages, and compare the sentiments with the word of God and matter of fact; then make up your judgment. Do not treat the subject lightly; by so doing, you may lull some souls to sleep in their sins, which would otherwise be led to the Lord Jesus Christ for refuge. If there is a great responsibility assumed by those who teach the near approach of the kingdom of God, and direct the community to read and search the Scriptures on this subject; how much greater is the responsibility of those who cry, Peace and safety; my Lord delayeth his coming.

For two years this has been the subject of my study, and the result is, that every successive step brings out new truths in favor of the system, and increases my conviction of its immutability, when taken as a whole. That this work, or indeed any other on this subject, is free from error or imperfection, it is not pretended. That it is not only possible, but probable, that the exposition of some texts of Scripture remarked upon in this work is incorrect, and that I may hereafter see differently in relation to them, I freely admit. But that every point, materially and vitally affecting the system, is founded on the rock of truth, I firmly believe.

In conclusion, permit me to say.—It is not a disposition to set myself up as a teacher, or because I feel myself wiser, or better, than my brethren, that I send abroad this little work. Far from it. No one can be more sensible of his incompetency for such a work, and of his unworthiness to address his fellow-ambassadors on a subject of such vast moment, than the writer. And most gladly would he sit at the feet of his brethren and receive instruction on the subject, could he see them awake to the work. And nothing but a solemn sense of duty to God and man could have induced this effort. But, with all its imperfections, it is now presented to the public. And if it shall prove instrumental in leading one soul to Christ and the kingdom of heaven, I shall feel myself a thousand times rewarded for all my labor, and the reproach I may bring on myself by the avowal of these senti-

ments. I am, dear brethren, your fellow-servant, in the gospel of Jesus Christ,

JOSIAH LITCH.

Millennial Grove, May 10, 1840.

AN EXTRACT.

A letter from Rev. P. T. Kenney, of Williamantic, Ct.

He says, "I have been much blessed in making the speedy and glorious appearing of my Lord a prominent topic of conversation in my pastoral visits, and in making it a distinct theme in my pulpit exercises, and having made a confession of a good subject before many witnesses, I feel resolved that the trumpet shall not be taken from my mouth until the sound of the grand Jubilee shall be heard, and the King of nations shall appear, then will I lay it aside to take up the song,

All hail the power of Jesus name
Let angels prostrate fall,
Bring forth the royal diadem
And crown him Lord of all."

EXTRACT OF A LETTER FROM SISTER A. M.

DEAR BR. HIMES:—For some months past I have had it on my mind to write you my feelings on the great and important subject of the near approach of the Kingdom and coming of our Lord and Savior Jesus Christ.

I have read your excellent sheet called the "Signs of the Times," with delight; while reading, I have meditated and my soul has been filled with glory believing that Christ will soon come to redeem his people from this wicked world, and I often feel to say, come Lord Jesus, come quickly, hasten on the happy day, when I shall see my Savior face to face. I know my dear brother that you, and those who are associated with you, are sounding the "midnight cry," "Behold the bridegroom cometh, go ye out to meet him: the wise are trimming their lamps to be ready to meet him when he comes, while the foolish virgins are still slumbering, saying, 'my Lord delayeth his coming,' and some are crying out the conversion of the world, and believe that there will be a millennium before Christ comes, when the scriptures teach us, that as it was in the days of Noah, so shall it be in the days of the coming of the Son of man.

And we also read of the wicked's waxing worse and worse, deceiving and being deceived, &c. And when is Christ coming to take vengeance on them that know not God and obey not the truths of the Gospel; if all on the earth has obeyed the Gospel before his coming, 'For behold the day cometh, that they shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

And, now, I ask, why do those who profess to stand upon the walls of Zion, call the doctrine of the Second Coming near dangerous, for my own part I think it is the most heart-cheering doctrine that I ever heard advanced, and what account must such watchmen give in the day of judgment, who are saying, the Lord delayeth his coming, and are lulling their flocks to sleep, by crying peace and safety, instead of preaching, as Christ taught his disciples, as ye do preach, saying:—"The Kingdom of Heaven is at hand." When we ask our professed watchmen what of the night? they should tell us the morning cometh.

Methinks the star is rising in the eastern sky,

and soon very soon the day will break, and Christ will make his glorious appearance. But O, it grieves me to think that if the righteous are scarcely saved, where will the ungodly, and the sinner appear. It is to be feared that many who imagine themselves to be in the King's high-way will be numbered with the ungodly. We read that in the last days there shall be scoffers, and I fear that many of them are in the church, for the church cannot bear to have the subject of the near approach of the Son of man spoken of. Their ears are turned from the truth, and are turned to the fables of men; and can we believe that such are prepared to meet the Savior when he comes,—No, not all that say, Lord, Lord, shall enter the Kingdom of Heaven but he who doth the will of my Father which is in Heaven. Lift up your heads ye saints and rejoice, for he will come, and will not tarry, and his reward will be bring with him, to give to every man according to his works.

Whitefield N. H. Nov. 5th, 1841.

REV. INCREASE MATHER.—A small volume of discourses from this long ago celebrated minister, of Boston, Mass., has lately fallen into my hands. The subject of the several discourses is the foretold "fearful sights, and great signs," which were to be seen in the heavens, denoting the near-coming of the Lord to judgment. They are printed and spelt in the real old style, with the date of Boston, "1680," being 161 years ago. From the faithful perusal of this work of antiquity, it appears that Mr. Mather, had then thoroughly searched the histories of all preceding ages which were to be found on the subject, and that after all, he had not seen, nor even heard of the phenomena, since called the *Northern Lights* or *Aurora Borealis*. And yet he gives a very minute account of the "fearful sights," &c., of the "COMETS," or "BLAZING STARS," which he learnt had appeared in all preceding ages, from the one just before the death of Methuselah and the coming of the flood of Noah, to the period of his last discourse. This discourse he called "HEAVEN'S ALARM TO THE WORLD," and delivered it during the appearance in the heaven's of a "formidable blazing star," which he spoke of as a prelude to the Lord's "coming down with a long besom of destruction to sweep away a world of sinners before it."

And thus it appears, from this whole work of Mr. Mather, that so far as he could extend his own knowledge on this subject, which was then most interesting to his inquiring mind, the doctrine of a millennium previous to the Lord's "coming down," &c., had not then gained a popularity in America, especially among popular ministers; and also, that the *Northern Lights*, since so called, had not then commenced; and that of course, they are of more modern origin, actually admonishing us and the world, as foretold by many of the prophets, of Christ's coming to judgment now specially nigh at hand.

Sec. Ad. Wit.

SIGNS OF THE TIMES

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SIGNS OF THE TIMES

AND EXPOSITOR OF PROPHECY.

VOLUME II.—NO. 20.

BOSTON, JAN. 15, 1842.

WHOLE NO. 44.

SIGNS OF THE TIMES.

BOSTON, JANUARY, 15, 1842.

1842.

At the commencement of this New Year it becomes us to pause in the march of time, and in the spirit of the Psalmist, ask the Lord to "so teach us to number our days that we may apply our hearts unto wisdom. The year which is just closed is fraught with evidences of Divine goodness; and as dependant and immortal beings, it becomes us to recognize the paternal care of our Creator, Benefactor and Preserver. Surely thy mercies, O Lord, have been new every morning and fresh every night. During the past year many who were employed in the active duties of life are now numbered with the "crowded congregation of the dead." Yes, dear reader—fair youth—some of your young associates lie there wrapt in the garments of the sepulchre, who on the last New Years day were among the fairest, and brightest of the youthful circle. The gay Hall is lighted up this winter, the sound of music and dancing is heard, but where are those who were seen on such occasions the last year participating in the amusements of life? Their voices are now silent in death—their active limbs lie mouldering in the grave. Reader, you may be one of that gay company—go to the grave of thy young associate—linger there in solemn reflection—read their names—their age, their epitaphs. Can it be that those so young, so beautiful, have gone so early in life! Yes, they are dead. Perhaps you saw them die. You well remember the last evening you passed with them. They complained not of sickness, thought not of dying; but amidst their dreams of a long and happy life, death selected them as the fairest flowers of the garden. You are spared. God has watched over you with unceasing care, and preserved you from a thousand unforeseen evils. You have been exposed to the same variable climate, breathed the same atmosphere—walked the same path of life, and at all times been as liable to die, and yet you are a monument of God's mercy. *This year thou mayest die.* It is not necessary that you should be a victim of lingering consumption, or burning fever. Look over the records of mortality the past year. Almost every newspaper contains an account of sudden death. How many have suddenly fallen victims to the grave in the midst of their fondest expectations and lofty plans. You may be of that number *this year.* A robust constitution, a blooming cheek is no security for a long life, many who possess a sickly frame and shrink like the sensitive plant at every slight touch of disease, have survived even those who gave signs of many years. This consideration takes from you every argument in favor of a long life. And yet you may be shielding yourself under the false refuge of *fatal procrastination*—Saying with the distinguished king who was revelling at the midnight banquet, (on receiving a letter informing him that his life was in danger) "*serious affairs tomorrow.*" When men are in the enjoyment

of health, and living in worldly prosperity, they are disposed "to think all men mortal but themselves."

"The grave! dread thing!
Men shiver when thou art named;
Nature appall'd shakes off its
Wonted firmness."

The thought of death checks the pursuit of pleasure, and breaks in upon the spiritual slumbers of a thoughtless and giddy world. Procrastination, has ruined many both in their temporal and spiritual matters. *Tomorrow, tomorrow,* is the cry. *Tomorrow* may never come. What then dear friend will be the scenes of your dying hour, if you are unprepared? What but a painful retrospect of the past, and a fearful looking forward to the judgment of the great day. Save yourself from such a scene. Peril not thy soul on the probability of many years. *This year thy days may be numbered.*

This new period of time reminds us also of the day when the "mystery of God" will be finished—a day of transcendent importance, and thrilling interest to immortal souls.

"Six thousand years of sorrow,
Have well nigh fulfilled their tardy and disastrous
course,
Over a sinful world."

Every thing is tending onward to the final consummation, when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein, shall be burnt up." "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein that there should be *time no longer.*" This is the angel of the covenant standing upon the earth and upon the sea, for a special object—to finish up the government of God respecting his purposes to man—to give the signal by the rolling thunder of the last trumpet—that time is gone. The morning of the resurrection is come, and the eternal glories of heaven unfolding to the beatific vision of the redeemed. The patriarch and the seer looked forward through the long vista of years which have already passed away, and under high inspirations of God, declared that "the sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be." This prophecy was literally fulfilled. The sceptre, or the tribunal constitution of the Jews did not depart from Judea before the predicted time. Nor did the Lawgiver—the *writer of statutes*, depart from between his feet until the Shiloh—the Pacificator, or Giver of peace, came to restore peace between the offended majesty of heaven, and a fallen, guilty world. But the prophetic eye looked onward still farther to the resurrection and ascension of Christ, who on leaving his disciples said "I will come again and receive you unto myself." His word is pledged to them, and to all his followers in every age of the world, that he will "come to be glorified in his saints and to be admired in all them that believe." This coming of Christ

stands connected with a most thrilling event. 2 Thess. i. 7—10. To you who are troubled rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Just as certain, then, as prophetic events have already been fulfilled in the past ages of the world, and of the church, will "the Lord Jesus be revealed from heaven." What does the record say? Acts. i. 10, 11. "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel—which also said, ye men of Galilee why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." This was to the disciples an unexpected event. It happened during a familiar conversation respecting the restoration of the kingdom of Israel. As soon as Christ had answered their inquiries on this subject, to their disappointment and surprise "*he was taken up and a cloud received him out of their sight.*" In like manner will he return. "Behold he cometh with clouds and every eye shall see him." This event is yet future, and stands recorded among the graphic scenes of the consummation of all things when *time shall be no longer.*" The promise which Christ made to his disciples respecting his second appearance must have been a source of great consolation to them. He had been their counsellor and friend in every hour of trial. He had given them evidences of unbroken friendship, and then left them with the blessed promise, that he would come again. He has gone to prepare a place for all his followers, in the temple of the New Jerusalem. From that time down through all successive ages to the present year, the disciples of Jesus have been looking with "a blessed hope," for the fulfilment of his promise. "I will come again." Well may we be looking for the event when years are rolling away in quick succession, and bearing us on the wing to the dissolution of all material things, when the living and the dead shall be aroused by the clangor of the last trumpet—echoing in every vale and on every mountain top—*time shall be no longer.*

To be Continued.

CONFERENCE AND LECTURES AT DOVER,

N. H.

Conference met in the Baptist meeting-house, on Tuesday, 14th ult., at 10 o'clock forenoon. The notice of the meeting, and the lectures of Mr. Miller, which had been commenced on the Saturday evening previous, and continued through the Sabbath, and on Monday evening, had excited an interest, that brought together a considerable congregation at the opening of the Conference, notwithstanding the great unfavorableness of the weather, and the bad condition of the streets and the roads from the adjacent country. After singing and prayer, J. V. Himes,

Secretary, stated the objects of the Conference, and the Chairman, Mr. Miller, addressed the meeting, setting forth the benefit of such conferences, and the duty of the members to exhort one another, and to stir up each other's minds to remembrance. J. V. Himes followed with some account of the present state of the cause, the "midnight cry," which is abroad in the land. He referred to the recent movements in Boston, the Conference, the lectures at Boylston hall, the awakening and conversion of numbers, and the general impression which had been communicated through the whole city. Many in the churches were awakened to an earnest inquiry, and some of the ministers had been constrained to come out in their pulpits on the subject. He spoke of the success of Mr. Litch in Newark, New Jersey, and of his commencement of labors in Philadelphia, with a prospect that that city would be awakened to this subject. He said, the Conference held in the city of New York, under circumstances most inauspicious to human calculation, had been blessed to the awakening of considerable interest in that city. Multiplied and earnest calls, he said, were coming in from various sections, for lectures. A clergyman of Montpelier, Vermont, had recently sent him a letter urgently soliciting a lecturer, for that place. The harvest, he said, was great, but the laborers few. He could only send this minister their publications, and suggest to him to engage himself in declaring this truth to the people there.

Several persons spoke of their feelings in regard to the expected advent. One obtained Mr. Miller's book (of lectures) several years ago, had read it through five times and heartily embraced the doctrine; some passages of scripture were read for explanation. A committee of four T. F. Barry, D. I. Robinson, S. Goodhue, were chosen for taking a roll of the convention, and E. Mack appointed assistant Secretary. On inquiring as to the test by which persons might properly be enrolled as members, it was answered by the Chairman and others, that a belief that the Second Coming of our Lord is *near*, without assent to a precise time or specified year, was sufficient. The afternoon session was occupied in discussion of various points and explanations of passages of scripture. Some objections were brought forward, which, with the replies made to them, produced some excitement. In the evening Mr. Miller lectured to a crowded auditory at the Methodist meeting-house. The aisles, with every portion of the house, presented a solid mass of humanity—hanging with eager attention upon the lips of the speaker. Many, it is supposed, were unable to gain even a standing place within the walls.

Wednesday morning the conference entered upon the examination of Daniel's visions, second, seventh, and eighth chapters. Much interest was manifest in the consideration of these visions, in their respective and relative significations. At 2 o'clock, P. M. a prayer meeting was held, continuing to the time to which the conference was adjourned. At its conclusion, for the opening of conference, J. V. Himes remarked, that the meeting was now assuming the tone and spirit they were accustomed to witness on such occasions, a spirit of deep prayerfulness and solemnity having characterized the meeting, he considered the conversion of souls, and the perfecting of the saints, as the legitimate object of this doctrine, and that any different object on this occasion would be a perversion. The second vision, which occupied the conference at the time of adjournment in the forenoon, was read again,

and the investigation resumed. It was asked, if this vision agreed in its general outlines with the first vision in its signification? D. I. Robinson replied, there could be no doubt that the same things were represented in both, viz. the four great kingdoms to be succeeded by the eternal kingdom of Christ. When the question was put to the meeting, whether there was any objection against considering these two visions, as representing the same events and objections, no objection was expressed. Again, it was inquired, to what do the events foretold in these visions bring us? Answer, to the Kingdom of Christ at his coming. Mr. Miller remarked, that he did not consider it of so much importance to speak in that stage of the inquiry, so much of the time, as of *what the event is*, that is to take place. While many, he said, are willing to admit that *some great event* is about to take place, without committing themselves as to what the event shall be, it appeared to him that they wished to leave an opportunity of escaping the chance of being called false prophets, should the particular event not take place. J. V. Himes, speaking of the "little horn," explained the distinction between the power of Popery, as civil and ecclesiastical—that though its civil power ended in 1798, its ecclesiastical power and influence still continues, giving examples of its present energetic movements, and its present and prospective success in various nations and quarters of the globe. A call was made, for any, who had any evidence that there is to be a temporal millennium between the end of the fourth kingdom and commencement of the eternal kingdom of Christ, to present it. None was offered—and the meeting proceeded to the consideration of the vision recorded in the eighth chapter. It was asked, what is meant by the word "after" in the first verse. Answer, *like unto*—that is, that this vision was like unto the former vision. Considerable discussion arose on the question as to the time of the setting up of the Kingdom of Christ, whether it was by his first coming, or is to be in his second coming. It was asked, why it was to be understood that the phrase "in the days of these kings," meant "the ten kings," rather than all the kings or kingdoms described in the prophecy? D. I. Robinson replied:—God did not set up his kingdom at Christ's first coming, nor under the Babylonian, Medo-Persian, nor Grecian kingdom. At Christ's first coming there existed but one of "these kingdoms," the Roman, and farther, the context describes the feet of iron, and clay in the ten toes (the ten kings,) which did not exist until about 500 years after Christ's first advent. Mr. Hayden enquired, how this explanation could be reconciled with Math. xii: 28—"But if I cast out devils by the finger of God, then is the kingdom of God come unto you." Mr. Miller and others replied, that there was a distinction between the kingdom of Grace and the full, triumphal reign of Christ on earth; that the kingdom of his grace was in a peculiar manner brought unto the people to whom Christ was preached at his first appearing; that the Church, or Gospel dispensation, was not commenced by Christ's first coming, but was known to Abel and the patriarchs, who were taught by it to look for a glorified state, an eternal city, the triumphal kingdom of Christ.

The lecture in the evening was at the Congregational meeting-house, and was attended by a large congregation considering the great rain—and the circumstance of the comparative little interest manifest by the people generally of that part of the village in the lectures and convention.

That house was procured for that evening, on account of the lack of room for the people on previous evenings in the other houses.

Thursday forenoon, the Conference resumed its sessions in the Baptist meeting house; and continued the inquiries on the visions of Daniel, particularly in relation to the time. The afternoon session was held in the Methodist meeting house. This session was devoted to the subject of publications, after an interesting prayer meeting, in which several persons manifested their desire to seek the Lord. J. V. Himes introduced the subject of publications by remarks enforcing the necessity of working while the day lasts—the brief period of two years, all the time he considered we had to work. "What is our work?" he asked. "To give the midnight cry! to warn sinners to repent and be converted, and to urge on believers the necessity of holiness in life and conversation." Bro Litch, he said, had gone to Philadelphia, and was calling for one hundred dollars worth of publications to distribute there, and for this sum to be raised at the Dover conference. The speaker pledged to pay ten dollars towards that sum for himself, as one of ten to make up the whole amount. D. I. Robinson seconded the proposition, and pledged ten dollars to be procured by himself for this object. Donations and subscriptions for publications were received, to the amount of about two hundred dollars. A report of donations will be given in next number of this paper.

At six o'clock, evening, Conference met in the Baptist meeting house, and heard a discourse by J. V. Himes, from 1 Thess. iii: 12—13—"And the Lord make you to increase and abound in love, one toward another, and toward all men, as we do toward you; to the end he may establish your hearts before God, even our Father, at the Coming of our Lord Jesus Christ, with all his saints." This was a season of interest, and joy, in conclusion of which, the conference was closed. At half past seven, Mr. Miller lectured in the Methodist house, which was again filled, notwithstanding the darkness of the night, and the badness of the weather. He continued his lectures Friday and Saturday evenings, to undiminished, (rather augmenting) auditories. The following Sabbath he lectured, forenoon in the Baptist meeting house, where he had commenced a week before; afternoon at the Methodist, and in the same place in the evening—his concluding lecture at this place. The pastor of the Baptist church, also of the Christian Society dismissed their meetings for the afternoon and evening of Sabbath, and attended the lectures. Many went away because they could not enter for the crowd. The interest, indeed, was great from the commencement to the termination of the lectures. A considerable number of persons attended both the lectures and Conference, from Portsmouth, Exeter, and other neighboring towns. Deep interest characterised the meetings generally; and there were a considerable number to whom the occasion was manifestly one of spiritual feeling, of confident expectation of the speedy coming of their Lord; and of joy in the prospect. Several, during the prayer meetings, which were held mornings and afternoons before the opening of the sessions of the conference, came forward, signifying their desire for prayers, and while solemnity rested on all countenances, the tear of penitence, or concern gathered in the eyes of some.

In accord with the common character of mankind, the lectures, and conference in Dover, had elicited the expression of diversity of feeling in

that community. Bigotry, scepticism, scoffing, candid hearing, and earnest enquiry have been sufficiently manifest. One class, and that no inconsiderable one in numbers, worldly respectability, wealth, and even religious profession, disdained to go to hear at all. Another class went, to cavil; another out of vain curiosity and another out of a candid respect to the doctrine, and with a spirit of inquiry after truth. And it is a pleasure to say, that this latter, we believe to have been no inconsiderable class, in its numbers, and its intellectual and moral character. May such an improvement be made of these opportunities, as shall result in the eternal good of that community.

WILLIAM MILLER, CHAIRMAN.

J. V. HIMES, Sec'y

ENOCH MACK, Assis't Sec'y.

NAMES OF THE MEMBERS OF THE CONFERENCE HELD IN DOVER, N. H.

Dover, N. H.—J. M. Davis, Job Otis, Mary Quimby, Asa Bean, Adaline Hale, O. B. Smith, Sabrina Lord, Oliver Carter, Levina H. Wentworth, Levi Nason, Sarah Davis, Ralph Brock, Eliza Bracket, Alonzo Wallace, Sarah Williams, Moses B. Horn, Peter Horn, Charles T. Warren, Hannah Clark, Asel A. Kelley, J. C. Hutchins, Christiana Place, Eld. Aaron Ayer, Sarah Whitehouse, Thomas L. Whitehouse, Betsey Clark, Martha Scruten, Julianna Roberts, Elizabeth Hurd, Mary Cook, Harriet Breech, Abigail Ellwell, John S. Warren, Solomon Jenness, Abigail Foye, Mrs. Sally Hobbs, G. Lord, Mary Perkins.

Portsmouth, N. H.—Richard Walker, John Downing, James H. Marston, John H. Pender, Timothy Paul, Eliza Walker, Joseph Coleman, Elizabeth Foster, Orrin Otis, Harriet H. Jackson, Thomas F. Barry, Susan H. Dame, Mary Robbins.

Exeter, N. H.—Edwin Burnham, Simeon Sweet, Geo. T. Stacy, Abby Tilton, Benjamin P. Batchelder, Lucy Clement, George Harris, Lucretia Hook, A. R. Brown.

Nottingham, N. H.—Andrew Simpson, Ira McDaniels, Mark Gile.

Durham, N. H.—Daniel Churchill, John Lougee, Nancy Lougee.

Rye, N. H.—John W. Mace, Epbriam Philbrick.

Newington, N. H.—Wm. Purnham, Joseph Wheeler.

Concord, N. H.—J. V. Kendall.

Deerfield, N. H.—Wm. G. Churchill.

Epping, N. H.—Mary Prescott.

New Castle, N. H.—Wesley Burnham.

North Hampton, N. H.—Charles Stevens.

Barrington, N. H.—Miles Whitehorn.

Great Falls, N. H.—Daniel I. Robinson, Emeline M. Robinson, Elizabeth Bickford, Joanna Whitehouse.

Sommersworth, N. H.—Benjamin Broad.

Berwick, Me.—James Tuttle, Hannah Grant.

Lebanon, Me.—George J. Knox.

Low Hampton, N. Y.—William Miller.

Boston, Mass.—Joshua V. Himes, P. Dickenson.

Salem, Mass.—Charles H. Barry, Mrs. J. Barry.

Lowell, Mass.—Timothy Cole, Stephen Goodhue, Esther Maloon, Rachel E. Hayes, Mary A. Hayes, Lydia Hartford, Joanna W. Hayes.

Chelmsford, Me.—George Kidder, Benjamin Spaulding.

Sommers Falls, Me.—John E. Sheaf, Olive Sheaf.

Kennebunk, Me.—Luther Kimball.

New Market, N. H.—Mary Ann Hayden, Comfort Clark.

NOTE.—If the above roll is not correct, we will make any correction which may be made by those concerned.

THE GREAT SABBATH.

The following extract is taken from a lecture by Mr. Miller, on the "Great Sabbath," published in his "Views," page 165.

I shall show that the sabbath, which God has given to us as a sign, does indicate the time of the great sabbath of rest, which the apostle Paul exhorts us to labor to enter into. You will perceive, Ex. xxxi. 17, that "it is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." God gives us the reason why it is a sign, because he was six days making heaven and earth, and rested on the seventh. Paul has given us a comment on this very text, in Heb. third and fourth chapters. He shows us in these chapters that there is a day of rest, or keeping of the sabbath, to the people of God; and that it was not fulfilled by the children of Israel going into Canaan. We should conclude, by the apostle's manner of reasoning, that he was contending against some persons who believed the sabbaths had their fulfilment and end, like the manna, when the children of Israel entered the land of Canaan; for it is very evident that it was in the days of Paul as it is with us now. Some then contended that the sabbaths given by God to Moses, in the wilderness, were ended when Joshua led the people into the promised land. Paul confutes them by showing that David afterwards spake of this sabbath as being limited to another day. Our anti-sabbatarians argue that the sabbaths ended with Christ's crucifixion. And now may I not use the weapons which Paul has put into my hands against these anti-sabbatarians? for Paul says, thirty years after Christ's death "There remaineth, therefore, a keeping of a sabbath to the people of God." Now, if sabbaths had been done away, Paul would not have spoken of a sabbath remaining. It is also evident, by the next verse, that Paul means to show us that time is prefigured in this keeping of a sabbath which remains. He says, "For he that is entered into his rest, he also hath ceased from his own works as God did from his." In this text, there is, at the first view, a little ambiguity. Either Paul is continuing his argument, by showing that if Christ had entered into his rest, as you suppose, he might have said to the opposers of a sabbath, then "he has ceased from his labors, as God did from his." Or Paul may mean, that Jesus Christ had finished his personal work on earth, and was now entered into his glory as a forerunner for us; not that we can suppose that the work of salvation, of which Jesus Christ is the author, was finished when Christ ascended into heaven; for he is yet an advocate for us, as the apostle tells us, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." And this certainly is a work which we hope is not yet finished. Now which will you choose? Either the sabbath must continue, or else the work of salvation by Jesus Christ is finished; for when the sabbath ended as a sign, then Christ's work must have ended, to agree with the figure, "as God did from his." But one thing is certain, that is, as God created the old heavens and earth in six days, and rested on the seventh, so, in like manner, will Christ be six days creating the new heavens and earth, and then he will rest from his labors. This is

the inference we must draw from Paul's expression in the text we are examining. If, then, the work of redemption and salvation must be completed in six days, what can those days, mean?

There are three kinds of days mentioned in the Bible: 1. The natural day, which is twenty-four hours. 2. The prophetic day, which is a year with us. See Ezek. iv. 5, 6: "For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." 3. The day of the Lord, which is as a thousand years with us. See 2 Pet. iii. 8, 10: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." These are the only ways in which the Bible uses the word *day*, denoting any given or regular period of time. The first is measured by the revolution of the earth on its axis, and is known by day and night. The second is measured by the revolution of the earth around the sun, in its orbit, and is known by the four seasons, spring, summer, fall, and winter. The third is the Lord's day, which cannot be measured by the life of any one man, no man in this world, ever having lived out one of these days: it cannot properly be called by any other name than "the Lord's day." Peter tells us expressly not to be ignorant of this one thing, that one day with the Lord is as a thousand years. What does Peter mean by this expression? It would seem by his charge that he meant something of importance for us to know: "Beloved, be not ignorant." Very well, Peter, we listen to you, we are all attention, we will try not to be ignorant: but of what? "Of this one thing." Only one thing; we will try hard to understand you, Peter; we think we can learn one thing. But what is this one thing? Here steps in one of our wise-heads, and says, "Peter, let me explain your meaning to this inquirer; let me answer his question; I can do it to a charm." The inquirer then turns his attention to Wise-head, and says, "Pray, sir, tell me what this one thing is?" "This is it, that one day, twenty-four hours, is as long with God as a thousand years." "But," says the inquirer, "sir, I am ignorant yet; I cannot understand how twenty-four hours is as long as 365,000 times that. If this is true, then numbers and mathematics are not true, and I am all abast." Another wiseacre now steps up and says, "Let me explain, sir." The inquirer then turns round to Wiseacre—"Well, sir, what say you this one thing is?" "I say, Peter tells you that God does not count time at all; with him is one forever now; no beginning of days nor end of years." "You have made it more dark still; I cannot conceive how God does not count time at all, and yet tells us of one day and a thousand years. How could he tell us that he was six days making the heavens and the earth? How could he measure all the events spoken of in the prophets, and specify the time to the self-same day? What did he mean by saying, 'In the fulness of time, God sent forth his Son?' How can he appoint a day

in which he will judge the world? I am ignorant how things may be, and not be, at one and the same time. Who gave the sun its decree, and the moon its time of changing, and fixed the revolution in the heavens? Who gave the earth its diurnal motion, and marked the circle of its annual pathway so complete? He that made the day and night can number them in wisdom. He that made time can surely number the seasons at his will. He that numbers our months can tell our days to a hair's breadth. I am ignorant how God does not count time, when such a cloud of witnesses daily testify to the contrary. Our inquirer now turns to *Peter*, and asks, "What is the one thing of which we ought not to be ignorant, brother *Peter*?" *Peter* answers, "*That one day is with the Lord as a thousand years, and a thousand years as one day.*"

Now I understand you, *Peter*; it is plain enough. Let me illustrate the meaning of these words by an example. Suppose I am talking with my neighbor about the President elect, General Harrison. I say he will have two days to rule these United States. "What do you mean?" says my neighbor. I answer, "Beloved neighbor, be not ignorant of this one thing, that one day is with the President as four years, and four years as one day." Now, I ask, who would not understand me? The smallest intellect would understand me to mean that General Harrison would be elected the second time, and have two periods, of four years each, to rule over these United States. Why, then, not understand *Peter*, whose language is as simple and plain? Ah! many would if it were not for wise-heads and wisecracks, who draw our attention from *Peter*, take the words out of his mouth, put in some ambiguous words of their own, clothe the scripture in sackcloth, multiply words without knowledge, confuse and confound our thoughts, so that we hardly know what to think, till, in our confusion, we throw down our Bibles in disgust, become almost sceptics, and lose the whole force of truth and relish for the Bible.

Peter, in this chapter, is talking about the judgment day, and the perdition of ungodly men. He then tells us how long that day shall be, charges us not to be ignorant that it is a thousand years, gives a plain reason why a day of the Lord is a thousand years long—because he is long-suffering towards men, not willing that any should perish, but rather that they should come to repentance. *Peter* next informs us that the day of the Lord, which he has just told us is as a thousand years, will come upon us—and how? As a thief in the night; the heavens shall pass away with a great noise; the elements shall melt with fervent heat; the earth also and the works therein shall be burnt up. Then, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

Who, let me now inquire, can believe that this great work will be performed in the holy sabbath of eternal rest? How can Christ do all his work in six days; and yet perform all this in or after the seventh? What is the seventh day? It is a holy day. *Peter* says, "wherein dwelleth righteousness." It is the day of the Lord, and the day of God. And *Peter* says, "looking for and hastening unto the coming of the day of God." Therefore it is evident that *Peter* means to be understood, that the destruction of ungodly men, the burning of the works of men, the passing away of the heavens, melting of the elements, and making the new heavens and new earth, are all performed before this holy sabbath,

rather than afterwards, as our modern millenarians hold. If, then, Jesus Christ does his work in six days, and rests from all his labors on the seventh, when may we expect the great event to take place? I answer—if a thousand years is one day with the Lord, as I think I have proved, then six thousand years from the first creation the new one must be formed: "For in six days God made the heavens and the earth, and rested on the seventh." Mason Good, in his "Book of Nature," supposes that the earth was six thousand years in forming; if so, then here would be another proof that I am right concerning a thousand years being a day with the Lord. And, moreover, if Christ worked after the example of his Father, and rested, as God rested from his labors, then the seven thousand years would be a sabbath of rest for Christ and his people.

To arrive at a nearer conclusion of the whole matter, we shall now consult the age of the world. It is a well-known fact that chronological writers disagree much as to its present age. The Chinese make it about 25,000 years; the Hindoos about 14,000; the Romans about 6550. The Pentateuch, or Samaritan copy of the five books of Moses, makes it about 5648. The Septuagint copy of the Old Testament makes it 6254. The Hebrew Bible, from which ours is principally taken, makes the age of the world, as calculated by Usher, 5844. Some others have varied from Usher's calculation. The reader will find, accompanying this volume, a chronology, made, as it is believed, from the Bible, having very clear evidence of every period of time given from the creation to Christ, which makes our present year, from the creation of Adam, 5997. If this should be the true era of the world, then we live within three or four years of the great sabbath of rest. You are under obligation to examine for yourselves. Whether any one of the above calculations concerning the age of the world is right, no man can, in my opinion, possibly determine with entire certainty. But I have never seen any chronology with so few difficulties to my mind as the one here presented. Compare, and read, and labor to enter into that rest which remains for the people of God. Every sabbath we enjoy here ought to remind us of the great sabbath to which we shall shortly come. Every trial we have here to endure should remind us that the days of our labor will soon be past, and our work finished and sealed up for eternity. Strive, then, to enter into rest; and know, O man! that this is the time to prepare to meet God and our Savior in rest. AMEN.—*Miller's Views.*

SIGNS OF THE TIMES.

BOSTON, JAN. 15, 1842.

EIGHTH SESSION OF THE GENERAL CONFERENCE, will be held in Pomfret, Ct. in the Baptist church, commencing Jan. 18th, 1842, at 10 o'clock A. M. and will continue several days. Ministers and members of all denominations in the vicinity are respectfully invited to attend.

Bro. J. Litch will commence a course of lectures Saturday eve. the 15th, and will continue every evening during the conference.

GENERAL CONFERENCE, NINTH SESSION. To be held in Sandy Hill, Washington Co. N. Y. Feb. 1st, 1842, and will continue several days. Ministers and brethren in that vicinity, interested in the cause,

are requested to attend, and take part in the deliberations of the conference.

GENERAL CONFERENCE, TENTH SESSION, will be held in Colchester, Vt. Feb. 8th 1842, and will continue several days. Ministers and brethren interested are invited to attend, and take part in the services.

It is expected that Mr. Miller, Litch, and others will attend these conferences. Let there be continual supplication among the brethren that the great head of the church may be with us, and bless our endeavors to promote his glorious cause.

J. V. HIMES Sec'y.

THE BOOK SEALED.

"Shut up the words and seal the book even to the time of the end. Many shall run to and fro, and knowledge shall be increased." Dan. xii. 4.

"The words are closed up and sealed even to the time of the end," "The wise shall understand," Dan. xii. 10. Such was the instruction given to Daniel with respect to his visions. If such is the fact, that the words made known to him were closed and sealed to the time of the end, how could they be understood before the time of the end came. It is now demonstrable as we believe that the time of the end has come, and hence we are bound to expect an opening of the book, an increase of knowledge, and that the wise will understand, not by a new revelation, but by the opening of the old by the providence of God.

Our attention has been called to this subject particularly of late by the development of the fact of the numerous persons both in Europe and America, who about the same time and entirely unknown to each other adopted the mode of completing the 2300 days of Daniel viii. 14, now so generally received, i. e. of considering the 70 weeks of Dan. 9th as the key for dating the 2300 days. We have recently become acquainted with Mr. A. J. Krupp, of Philadelphia, who as he informs us made the calculation in 1818. In 1833 he published his views in THE WATCHMAN OF THE NIGHT, AND MILLENNIAL MORNING. But for want of patronage the work was discontinued. Rev. David Mc Gregor, of Falmouth, Me. made the same calculation more than 30 years since. Mr. Davis, of South Carolina, presented the same calculation nearly at the same time, so likewise Mr. Miller, Irving of England, and Wolfe, the Jewish Missionary, made the same discovery nearly at the same time. All these, and others, have been raised up within the present century, adopted the same mode of dating that prophetic period. But after extensive research and inquiry we are unable to learn that among all the students of prophecy who have ever lived, there has been one before the present century who has ever thought of that date for the period. Has the great author of revelation had no hand in shutting and sealing, and at the time of the end opening the book of prophecy? Reader, ponder it.

THE SECOND COMING OF OUR LORD AND SAVIOR JESUS CHRIST, in power and great glory, before the millennium. BY REV. WILLIAM RANSEY, Philadelphia; Orrin Rogers, 67 South Second St.

This is an able and valuable work on the Pre-Millennial Advent. The Author has given to his congregation, in Philadelphia, a series of discourses upon the prophetic Scriptures, of which it seems the book before us is the tenth, considerably enlarged. With the main subject and views presented in

this work we are much pleased. One position assumed and we think successfully maintained by the author, is that the word (*Epiphaneia*) brightness or appearing, and (*Parousia*) coming, always means a literal, a personal coming. He quotes all the texts in the New Testament where the words occur, and shows that in each instance it refers to the personal presence or coming of the object. Hence he argues the coming or appearing of Christ must be personal whenever it is referred to by the inspired penmen.

Another point, we find with which we are not so well pleased; it is that of the literal return of the Jews in flesh and blood to Palestine.

We cannot of course in a brief notice enter into an argument on the point, but refer our readers to an article on another page headed the Abrahamic Covenant for our views on the point. But as a general thing we highly esteem the work and wish it an extensive circulation. For sale at this office

THE TRUE INHERITANCE OF THE SAINTS: with an illustration of the 1260 days of Daniel and John, BY WILLIAM MILLER. This is the title of a new work just from the press, from the pen of Mr. Miller: and like his former works will be seized and read with avidity by those who love the appearing of the Savior and hope for the inheritance of the saints. The first lecture discusses and establishes the doctrine of the eternal inheritance of the saints on earth; and proves most conclusively that there can be no millennium before the second coming of Christ and the creation of the new heavens and earth and the new Jerusalem.

The second lecture takes up and proves to have been fulfilled, the "time times and dividing of time," of Daniel, and the 1260 days and 42 months of revelation, and consequently when he shall have accomplished to scatter the power of the holy people all these things shall be finished, the Lord will come and the saints be glorified.

REASONS FOR BELIEVING THE SECOND ADVENT OF OUR LORD JESUS CHRIST IN 1843. BY REV. CHARLES FITCH. This work, already noticed, is a brief exposure of the author's views on the prophecies; it presents in a graphic and striking manner a vast amount of instruction. It cannot fail to interest and profit the sincere inquirer after truth. The work, although but recently published, has had a rapid and extensive circulation, and every day develops some good it is doing in the community.

ELD. KNAPP.—This distinguished servant of God is now in our city. He is preaching to crowded houses, in the Baptist churches in Baldwin place, and at the corner of Union and Hanover streets. The ministers generally take hold with him; sanction him in his preaching and measures, and stay up his hands as they should do, in the good work. The result of his labors thus far have been glorious. The churches have been aroused, and multitudes of sinners awakened, and turned to the Lord.

Mr. Knapp has several times alluded to Mr. Miller and his views; and though he dissents from him in relation to the termination of the prophetic periods in 1843; he has spoken of him in the most respectful manner, and given his entire sanction to the good influences of Mr. Miller's lectures, without draw-backs, or foolish objections. The wicked will not claim Mr. Knapp, as a co-adjutor in their crusade against Mr. Miller and the doctrine of the

Advent night, in their attempt to put down a portion of the church, and lead sinners down to hell.

PRESIDENT BEECHER. Since our last, this gentleman has continued his lectures on the prophecies: and in doing so, he has we much fear, done immense evil, by joining hands with the enemies of Christ and his appearing; in casting ridicule and contempt on Mr. Miller and his views. Many, we fear, have by his course been lulled to sleep, who will never wake again to their danger, until waked by the Archangel's trump. He believes the 7th vial of God's wrath will soon be poured out, and the seventh trumpet soon sound, when Christ will begin to reign by the Holy Ghost. But he ridicules the idea of the coming of Christ in flaming fire to burn the world.

REV. G. F. COX, OF PORTLAND ME, has commenced a series of articles in the Christian Advocate and Journal on the Millennium. The numbers thus far are excellent, and their influence very great throughout the country in awakening attention to the subject. We know of no single effort which has yet been made, that has done so much for the cause as this.

THE TIMES AND SEASONS.

In our 41st No., we published an article on this subject from the pen of our highly esteemed bro. H. D. Ward. We wish no individual or association to be responsible for our views and teachings on the subject of the times and dates; but for ourselves we can but believe God's word, and all his word, and also according to the best of our ability to teach it to others.

What if it was not for the Apostles, to know the times and seasons, which the Father hath put in his own power? When the Father, hundreds of years before, by the ministrations of a heavenly messenger had said "the words are closed up and sealed even to the time of the end." "None of the wicked shall understand, but the wise shall understand." What if the Savior did say to his Disciples "of that day and hour no man knoweth," but the Father only, when the Father had said "close up the word and seal the book even to the time of the end; many shall run to and fro and knowledge shall be increased." Now, in this way we feel bound to interpret scripture by scripture and learn its import. The time of the end has come.

The times are in God's book, and they are either a revelation and to be understood or they are not. If they are not a revelation, they are out of place in the Bible; if they are a revelation they reveal something, and it is for us to know the time of the end, what until then the Father had put in his own power. (See another article in this No. "The book sealed.") We are surprised that our bro. should quote, Jer. xxv: 11—12, as a prophetic period, which it is doubtful whether it was fulfilled. The land of Israel was to serve the king of Babylon 70 years, and then be perpetual desolations. Up to this time it has never been delivered from oppression. "When the 70 years are accomplished, I will punish the king of Babylon and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolation." Our bro. thinks from this we should be led to expect the entire desolation of Babylon at the end of the time specified. But could it be made perpetual desolation in an in-

stant? It must take perpetually to do it. That it began to be fulfilled at the end of 70 years our bro. will hardly dispute. The vision was in the first year of Nebuchadnezzar. According to Rollin, he reigned 45 years

Evil Merodach "2"
Neriglissor "4"
Laborosoarched "9 months"
Belshazzar "18"

"In that night was Belshazzar the king of the Chaldeans slain, and Darius took the kingdom." God did then punish the king of Babylon and that nation, and began the desolation of the city and country. Israel was no longer in bondage to the Chaldeans, for the 70 years were ended. If there was any mistake it was not with regard to the time, but the event. If the passage proves anything, it is that the danger lies not in calculating times, but events.

CORRESPONDENCE.

LETTER FROM C. FRENCH

Concluded.

On Wednesday afternoon, I visited Fruit-hill 4 miles from P. I called upon one of the committee of the Baptist house, he said, "for his part, he should like to hear a lecture," but said he, "we are peculiarly situated, we cannot open our house unless it is purely for a religious object without the consent of a majority of the committee." It being late in the P. M., and the said committee somewhat scattered, I thought it best to visit Centerville about one mile distant, where was a Free-Will-Baptist church. I called on Bro. Stetson, who is laboring with them, I having formed an acquaintance with him in Watertown, he greeted me as a Bro., "how do you do Bro. French, I am glad to see you, will you have your horse taken care of?" "I don't know; have you any thing here for me to do?" "O, yes, plenty of labor, we will have a lecture to night." "Very well then, you may take care of my horse;" so my horse was put into the stable for the night. But Bro. Stetson had no sooner informed a Sister in the church of the proposed lecture, than he was in trouble. She was bitterly opposed to having any thing on the subject of Christ's Second coming introduced, he then proposed to visit the committee with me, to see if they would think it best to open the house. The one we called to see was not at home; if getting to be late, Bro. Stetson then proposed to get the school house. I told him I could tell the truth in that as well as any where else: he then said "there would be trouble in getting that." They had lately had a stir on the temperance question; it had made trouble, and he was afraid the lecture might make more. Seeing Bro. Stetson in this difficult situation, I told him "if he would get my carriage ready, I would relieve him of his trouble, and visit Bro. M. Cheney, at Olneyville, a distance of three or four miles." While he was gone for my horse, I entered into conversation with the sister who had caused Bro. Stetson his trouble, and offered her a diagram and a clue to the time: she refused them and said "she had a Bible, that told her all she wanted to know of Christ's Second coming, &c. I asked her what would be thought of that wife who was displeased to hear about her husband's coming home, or did not wish to get all the infor-

mation she could on the subject? She appeared to feel the force of the question; on taking my things to bid her good bye, I told her my duty was plain; into whatsoever place I entered and they received me not, I must depart; she appeared anxious to have me stay to tea, as her table was spread, but I felt it my duty to hasten to Bro. Cheney. On arriving at his house, the shades of evening had encircled me. I was disappointed in not finding Bro. Cheney or his wife at home; I was a stranger in a strange place. I felt it. Upon reflection I thought best to go into P., about two miles distant. After I had put up my horse, on hearing Bro. Knapp was to preach at the Pine St. church, I made my way there in season to hear his text, "Prepare to meet thy God." It was a solemn season; I thought, could Bro. Knapp obtain evidence from the Bible as many have, of the very near approach of Christ to judge and reign, what power it would add to his present faithful, solemn manner. As Bro. Lonsdale's was the only home I had in P., I left the meeting at 9 o'clock for it, but you may imagine my feelings, when finding it fastened, and on enquiring of the family who lived in the house with him, was informed they did not know whether they would return that night or not. Not being invited by the family who thus informed me to take a seat in their dwelling, I retired to the street and was for one hour literally a watchman; why? I asked myself, am I a stranger in this city. For whom have I left my *home* my wife, my little ones, and have not at this hour "where to lay my head?" I was hungry, too, not having eaten any thing since mid-day. If ever the promises were sweet, they were as I walked to and fro, to keep warm; as the hour passed away shops were closed, lights extinguished, and the stillness of the night began to rest on the city. At this moment with joy did I grasp the hand of my dear Bro. Lonsdale, it was the hand of friendship; I was a stranger, he took me in, hungry he fed me, weary, he gave me rest.

On Thursday morn I left P. for Pawtucket; I was led to enquire at a store if they had seen the "Signs of the Times" "Oh yes, they are taken in this place." "By whom?" "My next neighbor." I found that neighbor to be sister Mary Everett, the only subscriber in Pawtucket. She rejoiced when she learnt that I was the Bro. French, of whom she had read in the "Times." She invited me to tarry, which invitation I accepted as I wished to see what could be done for Pawtucket. On the return of sister Everett's husband, he generously made me welcome to his home while I staid in Pawtucket. I then applied for, and the Free-Will-Baptist house was opened for a lecture that evening; the subject was new, enquiry excited, a desire to hear more was manifest, I was advised if possible to obtain the first Baptist house for a lecture on Friday evening; and after a day of intense labor in going from one committee man to another, to the sexton, printer, &c., by becoming responsible for the expense, I was enabled to inform the citizens of Pawtucket, by hand-bills, of a lecture in the first Baptist house. It was well attended; at the close I remarked to the congregation that I was responsible for the use of the house, &c. and if any wished to share with me they were welcome; several came forward and contributed, so that I was relieved of about half the expense which was \$3.50. Among the friends who came forward, was one who said to me "I came into this house full of prejudice, but there take that," handing me 25 cts. Giving notice that publications on the subject could be obtained by calling on me next morning, there was quite a number called to supply

themselves with books, and papers. I obtained three subscribers for the Times; I feel thankful for the privilege, though I had to pay for it, of proclaiming "Behold he cometh go ye out to meet him," to the citizens of Pawtucket. I left Pawtucket for this place to meet my previous engagement, as I have already filled my second sheet, I defer giving the particulars of my labors here until I close. I would say, I have had a candid hearing, have been cordially invited to spend another week in this place. Christians of different names are cordially united, and there are appearances of a powerful work.

North Attleboro' Mass., Nov. 17th, 1841.

CONVERSATION OF A LAYMAN WITH A CLERGYMAN.

MESSRS. HIMES AND LITCH: A few days since a clergyman called on me, who in the course of conversation said, that the Roman power which was now very much weakened must fall, and would soon be destroyed. I replied true, it had received a wound in the year 1798, by which it was evidently weakened, "but the deadly wound was healed," and it would be destroyed by the coming of Christ. He replied, not so, for you know, said he, that we are to have a millennium of a thousand years before the second coming of Christ. I said no, I do not know it, I do not so understand the scriptures. The Bible does not teach me thus: but it does teach me that the little horn, whatever that power may be, would last until the end of time. For Daniel said "I beheld and the same horn made war with the saints, and prevailed against them until the ancient of days came and judgment was given to the Most High, and the time came that the saints possessed the kingdom." At that time the man of sin will be destroyed; for it is written "and then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." As soon as I had repeated this scripture, the gentleman said that that was Miller's doctrine. I told him that it was also Bible doctrine, and I wished that we could say as much of every man's theory. This shows us that even Mr Miller's opponents have taken knowledge of him that he is a bible student, which forcibly brings to my mind what was said of the followers of Christ more than eighteen hundred years ago, "and they took knowledge of them that they had been with Jesus." But to return, the minister said that the Jews were to return to Palestine, their own land, previous to the coming of Christ. Who are the Jews, said I, and where is their promised land? I waited for an answer: but receiving none, I continued, are they not the seed of Abraham, "the people whom he hath chosen for his inheritance," "a chosen generation," "a peculiar people," "The Israel of God?" Again I looked for an answer; but the gentleman was silent. Then said I, Paul has told us, that "he is not a Jew, who is one outwardly, but he is a Jew who is one inwardly." "They are not all Israel who are of Isreal." The proud Pharisees boastingly said, "Abraham is our father," and on one occasion Christ said to them "I know that ye are Abraham's seed," meaning that they were the natural descendants of Abraham; but he afterwards said to them, "if ye were Abraham's children; ye would do the works of Abraham," "ye are of your father the devil," "ye hypocrites;" "ye generation of vipers, how can ye escape the damnation of hell?" Who then are Abraham's seed? The apostle Paul has decided this question, "And if ye be Christ's then are ye Abraham's seed and

heirs according to the promise." They which are of faith, the same are the children of Abraham;" "and if children, then heirs, heirs of God and joint heirs with Christ." I then asked this gentleman whether he did not profess to belong to the Israel of God, and to hope in his mercy, and if so, whether he did really expect to go to Palestine with his brethren, the children of Abraham, to inherit the promises which were made to the Israel of God, and whether he was willing to accept the portion which was promised to the righteous there. I frankly confessed to him that I should not be willing to accept the riches of Palestine, even the whole world would be as dross in my estimation when compared with the great and precious promises which I was looking for, and hoping to receive. I told him that I was "seeking a better country, even an heavenly" for "eye hath not seen nor ear heard neither has entered into the heart of men the things which God hath prepared for them that love him." The clergyman now began to be in haste, and said that he had not time to converse on the subject, and went out without answering my questions. He probably went on his way crying Peace, peace, by saying "all things continue as they were." "My Lord delayeth his coming," yet for a thousand years. This is monstrous. I mean, that I think the error is monstrous. But he will not be alone, for "broad is the way that"—many are travelling. I think that it would be a good thing for this minister to stop on his journey and read the "Report of the general Conference of Christians held in Boston." It may teach him the "way of God more perfectly." Why should he think it a thing incredible that Mr. Miller, or others should understand the Prophecies. The wise shall understand." For there is nothing covered that shall not be revealed, neither hid that shall not be known." "How is it," said Christ, "that ye do not discern this time?" "As it was in the days of Noah so shall it be in the days of the Son of man." Query. Will all the professed ministers of Christ be ready to welcome the Savior?

L. M.
Boston, Nov. 22 1841.

EXTRACT OF A LETTER FROM N. BILLINGS.

DEAR BROTHER HIMES:—Perhaps you, and the dear brethren in the cause of the Second Advent near, would like to know how I have got along since I came to this place. I would simply state, that I am now scattering the light in the best way I can; meeting sometimes with friends and sometimes with foes, when I go to a town or village, I take the inhabitants by course without calling on the Minister first, or asking him to smile upon my mission; I do not however shun his dwelling, and in calling on one the other day, after making known my business, he informed me that he did not want any of my publications, and hoped that his people would not purchase them; you may well suppose that I should be induced to stop and hold a little conversation with him, and as he was free to converse, I spent something like half an hour with him. Before leaving, I enquired of him his opinion in regard to Daniel's vision; he said he supposed they were all fulfilled in twenty years after they were given. I enquired of him if he thought that the four great Monarchies there described did all pass away in that time, and as I did not receive any answer, I suppose I shall have to wait. I however left him after kindly inviting him to publish freely his views in the "Signs of the Times," assuring him that the

columns of that paper would be as free to him as any one else. But enough of this; in regard to my own feelings, since I have been here, my mind has sometimes been overwhelmed with a sense of these things. I felt that the time I spent in searching the scriptures to make preparation for my work has by no means been lost. I thought I was established in the doctrine before, but never did I see the amount of evidence there is in the scripture till since I came here.

O Brother lay hold on sinners and pull them out of the fire, don't suffer them to sink. Oh may God enable you to warn them night and day with tears, beseeching them to fly to the Lamb of God. I beseech you brethren to leave nothing undone which may be likely to benefit them. Oh call mightily on God to pour out his spirit and rescue them from eternal ruin.

Pomfret Ct. Dec. 27th 1841.

CORRESPONDENCE FROM THE EAST.

Smyrna, Turkey in Asia, 25th Sept. 1841.

REV. MESSRS HIMES AND LITCH:

DEAR SIRS.—Agreeable to my promise I write you this from my first place of landing in the East. I found every thing perfectly quiet in this part of the world; the news from Syria pacific, and a concurrent belief amongst the christians with whom I had concern, in the Doctrine of the Second Advent. I lost no time in forwarding to the Rev. H. G. O. Dwight, Missionary at Constantinople, a copy of Mr. Wm. Miller's book, also of Mr. J. Litch's Address. I have also delivered a copy of each to the Rev. Daniel Temple, at the head of the American Mission here, a very good and efficient divine, the same to the Rev. Mr. Reed, and likewise to the Rev. Mr. Calhoun, both Missionaries at this station. I have also transmitted a copy of each to the Rev. Mr. Holliday, successor to the Rev. Justin Perkins, Principal Missionary at Oroomiah, Persia, and presented the like to the worthy Consul of the United States at this port, who having read of Mr. Miller's lecturing on the subject, expressed an interest in the publications. On its becoming known that I had these books for distribution in the East, such was the eagerness to read them, that I was obliged to furnish three for the use of the Barque *Emma Hadora*, the vessel I came out in, and which in consequence of particular respect, I could not refuse. The remainder will be distributed at Beyrout and Jerusalem. These will be strictly conferred on missionaries at those stations, and such others as they may point out.

The Rev. Mr. Calhoun, of the Mission at this place, has been to Jerusalem, and reports unfavorable upon the subject,* so I understood do the greater part of visitors of late years. I shall however proceed thither in a few days by steam boat via Beyrout. I expect to find the climate as delightful, but whether the minds of the inhabitants are prepared to receive the truth, remains to be seen. The Rev. Daniel Temple has been laboring in the East for 20 years, but has no Meeting-house built for his accommodation. He is a gentleman to whom you may address any communication relative to "The Signs of the Times," or other topics connected with Eastern Affairs. Indeed I may say he is the great ornament and support of the American Churches in this part of the world.—With great respect I am, Reverend Sirs, your very humble and devoted servant J. A.

STATE OF THE EAST.—FIRE AT CONSTANTINOPLE.

Smyrna, 25th Sept. 1841.

Syria at present is in a state of perfect Tran-

quility. The Druses in the Mountains are however disposed to insurrection and a general dissatisfaction prevails against the government of the porte. When Mahemet Ali had possession of Syria, he governed the Druses with iron rule, the consequence was that travelling was safe, but now it is otherwise in consequence of the increase of banditti. A great fire recently took place in Symrna, whereby upwards of 20,000 houses were destroyed, involving a loss of about two hundred millions of Piasters.—The fire lasted for three days. J. A.

* The return of the Jews.

* They have since risen in arms against the Government.

QUERIES BY J.S. HAVENER OF ERWINTON, S.C.

BRO. HIMES:—I have read the "Signs of the Times" since its first publication with some degree of attention. My views of a literal reign are somewhat shaken, and especially since I read the dissertations on prophetic chronology contained in the Conference Reports. Yet I cannot say that I am fully persuaded as to the time. Although I believe it to be very near, I will now state a difficulty which presents itself respecting the 2300 days mentioned in Daniel. In the Septuagint it reads 2400, which, according to the testimony of Joseph Wolf, the Jewish Missionary, is the same in the Hebrew, for he states that when he was at Jerusalem he mentioned to the Jews there that a Mr. Frere an Englishman who had stated the passage should read 2400, which they said accorded with their Hebrew Bibles. On looking at the passage in the Septuagint, I find it reads 2400; this being the fact, it must make a considerable alteration in Brother Miller's calculation; putting the time forward 100 years longer; for if we take 457 years B. C. from 2400 it will leave 1943, now a question arises which is the correct reading, will you or some brother be so kind as to give information on this point?

While investigating this subject I accidentally met with an article in the "Christian Messenger," entitled "Prophetic Calculations," which I transcribe.

"It is indisputable that some of the events that have transpired in the history of the church of Christ have most accurately corresponded with the duration specified in the predictions of Daniel and John. In Booth's Critica Biblica is the ensuing curious coincidence of predicted specified periods, respecting the overthrow of the Ottoman and Mohammedan power in Turkey. 'Hall observes that the Ottoman power began in 1300 or 1301. Constantinople was taken in 1453. If the date of 396 be reckoned from thence, the ending will be in 1849.

"But Hall is in error in saying 396 instead of 391, the true prophetic period; subtract, therefore, 5 years, which brings to A. D. 1844. Whittaker reckons from the 29th May, 1453, when Constantinople was taken, and speaks of the expulsion of the Ottoman from thence as being likely to happen 391 years from that date, that is in June 1844.

Thurston gives precisely the same interpretation, and expects a revival of the Eastern Roman Empire, by the assumption of the reins of government by a Christian power of Constantinople, in 1844. In conformation of this last view, if we compute the 2300, or according to the septuagint, 2400 days of Daniel. viii. 14. from the rise of the Medo-Persian empire, or

* The most learned Biblical critics, believe the reading in our Hebrew Bibles, 2300 days, to be correct.

from the first battle gained by Cyrus, viz. 559, B. C. it brings us down to the same year 1844. Frere reckons 2400, B. C. 553 being the third year of Belshazzar, king of Babylon, in which year Daniel's vision was seen, in which case they terminate in 1847. The exact time is mentioned in Revelation ix. 15.

"An hour, a day, and a month, and year!" that the year is limited to 360 days: and a month to 30 days, is evident—because three years and a half, and forty-two months, and 1260 days are counted as equal. Consequently the whole space includes three hundred and ninety-one years, and 15 days: Now admitting that the date of the capture of Constantinople by the Turks is chronologically correct. May 29, 1453, it follows that the Mohammedan Sultan, with all his supremacy, will be expelled from Europe for ever, on the thirteenth day of June, 1844. "If any man have an ear, let him hear, Rev. xiii. 9, 10 Here is the patience and faith of the saints."

The above extract is a striking corroboration of the opinion announced on an article in the Eastern Hemisphere, lately published in the Christian Intelligencer. Yours in the hope of the coming glory.

A MOB.

Nashua, Dec. 22, 1841.

MY DEAR BROTHER HIMES:—I have just returned from an awful scene, that I have witnessed this evening—and that has convinced me, and I think many others, more than any other sign that we have seen for some time, of the near approach of our glorious Redeemer to this earth, to take home his afflicted, despised and persecuted people.

Our dear brother French, who has been laboring in Haverhill and Hudson for two or three weeks past, in giving the "midnight cry," and in each place his labors have been followed with a glorious revival, came to Nashua last Saturday for the purpose of giving a course of lectures on the coming of Christ in 1843.

He commenced his lectures on Saturday eve. and continued till this evening—quite a number became anxious and came forward for prayers, and our meetings continued to increase in number and interest. We had to hold our meetings in a Hall, as no meeting house could be obtained for brother French—last evening our meeting was well nigh broken up by some twelve or fifteen fellows of the baser sort, by their swearing, shouting, clapping of hands, stamping of feet, breaking down seats, &c. &c. This evening they appeared again with a reinforcement, and commenced their work by throwing nuts, pretty freely—they then commenced talking, stamping feet, clapping hands, shouting, breaking up the seats, &c. and continued it to such a degree, that nothing could be heard but their noise. After several attempts, without force, to quiet them, they finally broke up our meeting, by throwing it into confusion, some running one way and some another, and others crying, not knowing what to do. The mob declared they would not leave the Hall, till they got hold of brother French. But we finally passed on through the crowd without being molested.

And now, my brother, without any other comment on this hasty line, I must say that I honestly believe that the clergy of Nashua are the means of this disgraceful and wicked affair.

In full faith that we shall not have to suffer these things any longer than 1843, I subscribe

myself your companion in tribulation for Jesus sake.

T. M. PREBLE.

"DEATH," RATHER THAN THE JUDGMENT AT HAND, UNSCRIPTURAL.

Probably there is no objection now more frequently urged against preaching the second coming of Christ, or the judgment at hand, than that death at hand is rather the most essential doctrine. But certainly, the assurance of death at hand, to all mankind, is nowhere to be found in the Bible. Yet many, in favor of preaching death, rather than the general judgment, at hand, do represent the apostle Paul as saying, "It is appointed unto [all] men once to die, and after this the judgment." But, it must be seen, that neither Paul nor any other inspired writer has ever said it. Paul does not insert the word "all" in the passage, but rather says, in another place, "We, [the saints,] shall not all sleep, [or die in Christ,] but that we shall all be changed in a moment, in the twinkling of an eye, at the last trump," &c. This most positively shows, that the multitudes of the saints who shall be found alive at Christ's second coming, will never, in any shape, meet what is generally called death, because their bodies and souls will never be separated, which separation is the whole sum and substance of a mere temporal death. But why, under these circumstances, should so many persons greatly choose to hear of their certain death, rather than of the judgment at hand?

In briefly attempting now to answer this question, the following suggestions are presented.

1. It will probably be found that such persons, as well as the generality of the present age, have been brought up with the strong impression on their minds, that death at hand should be preached, rather than the judgment at hand; verifying the proverb, that "what is bred in the bone, stays long in the flesh."

2. They are doubtless under the impression that their own opinion is and always has been most common in the church, and that of course, the judgment at hand is something new, and less profitable than death at hand to awaken men to immediate repentance.

3. There is something naturally extremely humiliating in the thought of suddenly renouncing an error long maintained, and supposed still to be popular.

4. It is more than probable that such persons are little, if any, in the exercise of the faith of eternal realities, and are conscious of little or no present preparedness of themselves to come to judgment; so that their natural feelings rather revolt at hearing of the judgment, while quite undisturbed at hearing of their anticipated temporal death at hand.

And why should we now insist on the doctrine of the judgment, rather than temporal death at hand, as an awakening consideration?

ANS. 1. Because it is most certainly in "the faith which was once delivered to the saints," for which we are required "earnestly" to "contend."

2. The prophets, Jesus Christ and the apostles, on being most literally understood, will now be found as continually presenting the judgment at hand, and in no instance, the certainty of temporal death at hand, for the awakening of sinners to repentance.

3. Ungodly sinners, not at all discerning "the things of the Spirit," have long learned not to tremble at the familiarity of an approaching temporal death, while the faithful exhibition of a "judgment to come," as everywhere record-

ed in God's word, is, to their guilty consciences, something "terrible," and naturally calculated to make even a "Feliz," or the stoutest of their own character, to "tremble."

4. Under the apostolic, faithful preaching of the "judgment to come," "the resurrection," "the kingdom of God," &c., multitudes were suddenly converted to Christ, and the saints, being united as one man in the faith of Christ, renounced the world, and lived wholly as in view of heaven; while, in modern days, under the general consideration of temporal death at hand, rather than the last judgment, the church too generally, with all her converts, seem rather to be living like the unbelieving, only for this life, and in a striking conformity to the customs of an ungodly world.

5. And thus it is naturally to be expected that the church will remain overcome by the world, the flesh, and the devil, so long as temporal death shall be substituted for the final judgment; and that when again the primitive faith of the judgment to come, shall be preached as formerly, the church will awake from her long slumbering, put on the whole armor of God, and under her great captain, will rush on to her final victory, in taking her promised kingdom.

SIGNS OF THE TIMES.

BOSTON, JAN. 15, 1842.

THE WEEKLY.

We have been solicited by many of our subscribers and correspondents, to publish the "Signs of the Times" weekly. This we are ready and willing to do, if the friends will support it by their subscriptions. The present volume will not meet the actual expense, even without reckoning a farthing for the services of the senior editor, and publisher. He has no means of meeting the deficit but by self-denial and sacrifice. It will not therefore be expected that he will run a risk, by incurring any responsibilities, unless others are willing to sacrifice with him in the cause.

THE PROPOSAL.

We propose to publish the third volume of the "Signs of the Times," weekly, for six months, commencing April 6th, 1842, one dollar for the volume. On this plan there will be no risk, and the experiment can be tried without confusion, or difficulty. At the same time if it should be thought best, after the trial is made for a time, to publish semi-monthly again, it can be done, and the requisite numbers given to make the volume, as heretofore.

We expect to secure a number of new writers who will give much interest to the next volume.

With this statement, we submit the whole matter to our kind patrons, desiring, as far as practicable, to be guided by their counsel, in what we do for the publication of the "Midnight cry."

JOSHUA V. HIMES.

Boston, Jan. 15, 1842.

TO PRESENT SUBSCRIBERS:—Do you wish to have your paper discontinued at the end of the volume? If so please to let us know without delay. Do not neglect it till the next volume is half out, and then write "please discontinue." This has been done in a multitude of cases. But it is unjust. Let all who do not want the paper give immediate notice.

Do you wish your paper continued? then you have only to remit the subscription at the commencement of the next volume.

Delinquent Subscribers. We leave it to your option to pay us, or not, just as you please. We shall not dun you, or ask you for it again. There are several hundred dollars due, which if paid would come quite convenient to pay up the arrearage for the present volume. But if they do not see proper to pay their debts, we suppose we must pay ours.

We present our thanks, to the faithful and punctual subscribers who have sustained us thus far.

LITERARY NOTICE.

ROBERT MERRY'S MUSEUM. This is but a new name for the celebrated Peter Parley's Magazine, and in several respects is a decided improvement. The work is chiefly designed for young readers, and is beyond doubt the best of its class, published in the country, if not in the world. Its accomplished editor possesses a very happy faculty of throwing together a vast amount of useful knowledge, in language both chaste and diverting. The work comes in monthly numbers at \$100 a year, and is embellished with many beautiful wood cuts. Orders should be addressed to Bradbury, and Sodon, Boston.

NOTICE.

BR. CALVIN FRENCH, was to commence a course of lectures on the second coming of Christ in the Methodist meeting-house in Derry, N. H. the 13th inst.

MEMOIRS OF ELDER ABNER JONES.

The subscriber wishes to announce to the friends of the late Elder Jones, that he has just completed the work entrusted to him by Elder Jones, and has the "Memoir" ready for delivery.

The book contains about 200 pages, handsomely bound and accompanied by an excellent likeness of Elder Jones, and will be afforded at a lower rate than was anticipated when the prospectus was issued. The prices will be as follows,

For 20 copies	\$10.00
" 50 do	\$23.00
" 100 do	\$42.00
" 1 do	63

Orders are solicited immediately; as not a large edition is published, the subscriber is desirous of ascertaining the demand, that he may decide relative to another edition.

All orders must be accompanied with the money, addressed to the subscriber, care of Crosby, & Co. Boston, and now done by A. D. JONES.

Brighton, Dec. 6th, 1841.

MEMOIRS OF ELDER ABNER JONES. A copy of this work has been laid upon our table by the publisher. We have examined it with great pleasure, and can recommend it to the friends of Elder Jones, as a work in which they will be greatly interested. For sale at this office.

PRESENT CRISIS. New edition, seven dollars per hundred, 10 cts. single.

We have several interesting articles on hand for our next number.

BRO. CHARLES FITCH, is now in the field, lecturing on the Advent at hand. He has recently given lectures at Lowell, to crowds of anxious hearers. Many have been awakened, and converted to God. Let the friends remember that Bro. F. has a large family, and while he publishes the word, that his wants should be supplied.

SIGNS OF THE TIMES

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JOSHUA V. HIMES, & JOSIAH LITCH, Editors.

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SIGNS OF THE TIMES

AND EXPOSITOR OF PROPHECY.

VOLUME II.—NO. 21.

BOSTON, FEB. 1, 1842.

WHOLE NO. 45.

SIGNS OF THE TIMES.

When from scattered lands afar
Speeds the voice of rumour'd war,
Nations in tumultuous pride
Heav'd like ocean's roaring tide;
When the solar splendor's fall,
And the crescent waxeth pale,
And the powers that star-like reign,
Sink dishonor'd to the plain;
World! do thou the signal dread;
We exalt the drooping head,
We uplift th' expectant eye,—
Our redemption draweth nigh.
When the fig-tree shoots appear,
Men behold their summer near;
When the hearts of rebels fail,
We the coming Conqueror hail.
Bridegroom of the weeping spouse,
Listen to her longing vows,
Listen to her widow'd moan,
Listen to creation's groan!
Bid, O bid thy trumpet sound;
Gather thine elect around;
Gird with saints thy flaming car;
Summon them from climes afar;
Call them from life's cheerless gloom,
Call them from the marble tomb,
From the grass-grown village grave,
From the deep dissolving wave,
From the whirlwind and the flame,
Mighty Head! thy members claim.
Where are they whose proud disdain
Scorn'd to brook Messiah's reign?
Lo, in waves of sulph'rous fire
Now they taste his tardy ire,
Fetter'd till th' appointed day,
When the world shall pass away.
Quell'd are all thy foes, O Lord;
Sheathe again the dreadful sword.
Where the cross of anguish stood,
Where thy life distill'd in blood,
Where they mock'd thy dying groan,
King of nations! plant thy throne;
Send thy law from Zion forth,
Speeding o'er the willing earth—
Earth whose sabbath glories rise,
Crown'd with more than Paradise.
Sacred be the impending veil!
Mortal sense and thought must fail.
Yet the awful hour is nigh,
We shall see thee eye to eye.
Be our souls in peace possess'd,
While we seek thy promis'd rest,
And from every heart and home
Breathe the prayer, O Jesus come!
Haste to set the captive free;
All creation groans for thee.

CHARLOTTE ELIZABETH.

1842.

Continued.

The events connected with the Second Coming of our Lord are foretold by the apostles. The resurrection of the dead—the change of the living saints; the dissolution of the world. The new Heavens and the new Earth are themes of deep interest to us. Reader, pause, and reflect on scenes of such thrilling importance.

At this period he will display his power. Matt. xxiv. 30. "They shall see the Son of Man coming in the clouds of heaven with power and great glory."

This power will be manifested in the resurrection of the dead. John v. 28.—"Marvel not at this; the hour is coming, when all that are in their graves shall hear his voice, and come forth. A most illustrious example of the power of Christ over death and the grave, is seen in the case of Lazarus of Bethany. All the circumstances connected with this event were such as to impart the deepest interest to the miracle.

Lazarus had died, and was followed to the grave by his weeping sisters. He had lain in the earth three days, and was then raised up, with a real body, flesh and bones, animated with the living principle. To this fact both the enemies and the friends of Jesus testify. You, then, who doubt that no power is adequate to give life to the dead, to restore the principles of animated existence, listen, as Jesus speaks, "Lazarus, come forth." See, not a ghost, a phantom, but a living man! And when you visit the cemetery, and walk around among the dead, and behold the splendid monuments resting over the sleeping dust, remember that He who had power to throw open the gates of death, and to raise the damsel to life by merely saying, "Talitha Cumi," will at some future day bid the earth and the sea give up their dead.

Hence the consolation of the righteous at the prospect of a resurrection of all those who sleep in Jesus. "For this we say unto you by the word of the Lord, that we who are alive, and remain unto the coming of the Lord, shall not prevent, i. e. go before or precede them which are asleep. For the Lord himself shall descend from heaven, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first, i. e. shall rise before those who are then living shall be changed. The apostle here makes the resurrection of believers turn on the resurrection of Christ. He asserts, if there be no resurrection of the dead, then is Christ not risen; and that those who were supposed to have fallen asleep in Jesus, have perished. The apostle in the chapter before us in Corinthians, is not, as some suppose, meeting the objection against the resurrection of the dead, scientifically, but by making known the positive revelations of God. The resurrection of those who "fall asleep in Jesus," is a part of the glorious plan of redemption. A plan that cannot be perfected till every believer in Christ shall have a glorified body, fitted for its immortal occupant, the soul. Therefore it is the purpose of the Father to command every grave and sepulchre, which contains the remains of those who have died in the Lord, to restore their trust at his coming; and have we not reason to believe that in this glorious resurrection, millions of little ones who have lisped their hosannas to the son of David, will be gathered to his arms, and folded in his bosom? and the dear children taught in our Sabbath schools and trained up for heaven, mingle in the ransomed assembly, as they are caught up to meet the Lord in the air, and so be forever with the Lord.

Reject, or disbelieve the doctrine of the resurrection of the saints, and you must knock away the very corner-stone of the spiritual edifice. Christ has not only made provision for the soul, by his sufferings and death on the cross, He has made provision for the body. Religion, in all her compassionate arms, gathers up the dust of the saints, yea the grave is vital now. It is a bed of soft and pleasant slumbers to those who sleep in Jesus. The paternal eye of our heavenly Father will watch over these sacred relics of the saints, till that illustrious day when they shall rise—

"Arrayed in glorious grace
Shall these vile bodies shine
And every shape and every face
Look heavenly and divine."

The same power which is manifested in the raising of the dead from the grave, will also change the living from the natural to a spiritual body. What does the apostle say, 1 Cor. xv. 51—"Behold I show you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." The change here effected on the living saints, will be the act of a moment, in the twinkling of an eye.

"Sudden as the spark from smitten steel,
From nitrous grain, the blaze."

Surely, this must be the power of God. A transformation of these mortal elements of our nature, into undying, glorified bodies, is not a theme for reason to speculate on. It is a matter of faith, a plain declaration of God. And we would as soon doubt that God made the heavens, and the earth, doubt the existence of Deity himself, as to doubt that God is able to transform these terrestrial bodies into celestial forms. Every reader of the New Testament will perceive that the doctrine of the resurrection of the body is asserted without any nice distinctions. The believer will rise with a body like unto the son of God. The apostle simply asserts the fact. "Who shall change our vile body that it may be fashioned like unto his most glorious body." To attempt to show how this change will take place, is to be wise above what is written. The only passage of Scripture which favors the idea of a glorified body rising from an indestructible germ, is 1 Cor. xv. But some men will say, How are the dead raised up, and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain."

The apostle does not even allude to the mode in which the mortal body shall be changed and raised; but leaves the matter by saying "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." It is sufficient for us to know that "we shall bear the image of the heavenly." And we may look forward to this resurrection day with a lively faith for "when Christ who is our life shall appear, we shall appear with him in glory." But it doth not yet fully appear what we shall be." The reality of this glorified state remains in anticipation, there are some pleasing analogies drawn from sensible objects—"there is one flesh of men, another of beasts, another of fishes and another of birds—but all these are formed from the same inert substance. So this mortal body will differ as the resurrection from what it previously was, when laid in the grave, with all its organs, faculties, and earthly propensities.

God will give it a body as it pleaseth him, fitted for its new and glorified state of holiness and bliss—with organs and senses perfectly adapted to its new condition. Its nutriment will be angel's food, the heavenly manna—and the soul can never thirst while there is a full supply from the "pure river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb."

The resurrection of the bodies of the wicked is a distinct subject from that of the righteous. There are but few passages of Scripture which refer to this part of the subject. Paul says nothing about it in the 15th chapter of 1 Corinthians. He is there proving the resurrection of believers only. The resurrection of the wicked is not alluded to in the whole argument.—Christ is here represented as the head of all believers.—Adam is the representative of the human race; and in consequence of his transgression, all men died a natural death, "even so in Christ shall all be made alive," i. e. all bodies of believers shall be raised. That the word *all* in the passage quoted respecting being "made alive," refers to the resurrection of believers only, is evident from the fact that no allusion is made to any other resurrection. The whole chapter is one continued argument, touching one subject—viz. the resurrection of those "*which are fallen asleep in Christ.*" If we apply any part of the argument to the resurrection of the wicked, we shall impair the force of the antithesis. Adam is placed as the representative of the human family, and by virtue of connection with him, die.—Christ is the representative of his followers; and in consequence of their relation to him, by a living faith, they shall rise from the grave, and with all the living redeemed, who shall be changed, "*be caught up to meet their Lord in the air.*" "Each," says the apostle, "*in his own order*"—Christ, the first fruits, then they who are Christ's at his coming.

The wicked are no where in the Scriptures said to "*fall asleep in Jesus.*" This is a term applied and appropriated only to believers. Jesus said, "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep he shall do well. Howbeit Jesus spake of his death." (John xii. 11, 12, 13.) "And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down and cried with a loud voice, Lord lay not this sin to their charge. And when he had said this, he *fell asleep.*" Acts vii. 59, 60. In 1 Thess. Paul is consoling those who have lost pious friends. I would not have you to be ignorant, brethren, concerning them which *are asleep*, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which *sleep in Jesus* will God bring with him."

But the resurrection of the wicked is a doctrine of the scriptures, Acts xxiv. 15, "*And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.*" It is sufficiently clear that the Pharisees believed in a general resurrection of the dead—both of the righteous, and the wicked. The Savior preached this doctrine to the Jews. John v. 28, 29. *Marvel not at this: the hour is coming in which all that are in the graves, shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.*" It is evident that this passage refers to a physical resurrection, and not to a spiritual renovation, as the preceding text implies. He who had just

asserted that the hour was already come when those morally dead in sin would, by the transforming power of the Gospel be renovated—converted and made alive to spiritual things, also declares that the hour would come when *all*, both good and bad, will hear his voice and come forth from a material grave.

But the body must undergo important changes, as appears from the inspired word. The apostle says, in reference to the body, "*It is sown in corruption, and it is raised in incorruption.*" As soon as the spirit leaves the body, the work of destruction commences; the flesh returns gradually to dust; even the hard bones finally yield to the devouring worm. Dust returns to dust. But the bloom of the incorruptible body shall not fade. No chilling winds, nor dark exhalations shall affect it. The seeds of dissolution have been extracted, and the causes of decay have all been removed—*It is sown in dishonor, when laid in the grave.* With the principle of life its comeliness has also departed. But *it shall be raised in glory.*—*It is sown in weakness.* Its arms hang down powerless by its side. There is no motion in its bosom. The feeble knees refuse to sustain their burden. The muscles have strangely forgotten their office. It lays in the tomb, an image of perfect helplessness. But *it is raised in power*—the vigor of immortality shall pervade the entire frame. It shall never again feel the infirmities of the flesh, nor suffer the ravages of disease. *It is sown a natural body, with animal propensities and appetite.* "But *it shall be raised to a spiritual body,*" a body perfectly adapted to its immortal occupant; instead of being a hinderance to the operations of the mind, it will be a handmaid, a delightful coadjutor, ministering with all its energies to the everlasting progress of the spirit, in knowledge and holiness. *Notes from Edward's lectures on the resurrection.*

Thus the apostle concludes—"When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written (Isa. xxv. 8.) "*Death is swallowed up in victory.*" (i. e.) saints shall be delivered from the power of death, and as they see the destroyer vanquished, they will be prepared to sing, "*O death, where is thy sting?—O grave, where is thy victory?*" "Blessed, and holy is he, that hath part in the first resurrection."

To be continued.

THOUGHTS

SUGGESTED TO MISSIONARIES, AND MISSIONARY AGENCIES.

The common ideas of a Millenium admit the full and perfect establishment of Christ's kingdom, without Christ's visible and personal possession of the throne of his father David! To me it appears that nothing within the scope of Holy Writ, is more clearly and positively declared than the reign of Messiah in his human person bodily upon the earth. For this purpose the Son of God took upon him flesh, "The word was made flesh;" but at his first coming he did not reign, he came in great humility to suffer and die, and his human nature was laid in the grave, not there to see corruption, but to rise again in the same body more glorified, in which risen body he ascended to heaven, leaving with his followers the most explicit assurances of his return, in like manner as he was taken up into heaven—so should he return and take to himself his great power and reign. We have not time nor space, now, to enter at any length into the proofs of this great question; it must be assumed for the present, (if a thing so clearly

revealed can be assumed) and the argument pursued that Jesus Christ's personal reign on the earth will constitute the glory of that day, when he shall have put down all authority and power and all enemies shall be put under his feet. The circumstances of Christ's coming and dominion are not within our present inquiry—the fact only is our object at this time; and on this act we assume a tone of assurance, not merely because of its clearness in the revelation, but rather because of its necessity in the fact of a glorious latter day!

Whatever the Scriptures declare as characteristic of Christ's kingdom, they declare as a manifestation of Christ's glory. At present the glory of Christ, the GOD MAN, is concealed, "whom the heavens must receive (retain) until the times of restitution of all things"—then shall he be manifested: "Behold he cometh with clouds, and every eye shall see him, and they which pierced him, and all kindreds of the earth shall wail because of him." The conversion of the world by human instrumentality, or by moral power, as it is theologically or rather philosophically called, is a speculation, inasmuch as it supersedes the actual reign of Christ. There is no power, or person, nor name in heaven, nor on the earth, whose influence and agency can be substituted for the manifestation of Christ's glorious person and power. Christ himself will establish his own kingdom, and he will do it in person, that there may be no doubt on the subject; so St. Paul left it with his son Timothy. "I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ who before Pontius Pilate witnessed a good confession that thou keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ, which in his times he shall show who is the blessed and only potentate, the King of kings and Lord of lords."

Upon the appearance of the royal Son of David and upon the assertion of his sovereign authority, the din of party will cease, and the clamor of sectarian strife will be heard no more. I am of Paul, and I am of Apollos, and I of Cephas, will give place to the universal cry of the general assembly and church of the first born. "Lo, this is our God, we have waited for him, and He shall save us.—This is the Lord we have waited for him, we will be glad and rejoice in his salvation."

Now, brethren, should it be found that there is a capital mistake on the subject of our Lord's Kingdom, and this mistake not apprehended and corrected by the zealous religionists of the day, then much of all they have been doing is but beating the air; and when this error is found out, what disappointment, what mortification will imbitter the cup of which they have been drinking almost to intoxication. We are quite aware of the challenge, *what, are all the good men of so many persuasions under a delusion in their united exertions for the conversion of all mankind?* Now this is not meeting the question; we have brought no objection to the Evangelism of the day—our objection lies against the spirit upon which these exertions are in operation; this spirit is in direct opposition to the kingly office of Christ, and to his coming again to assert and to set up that kingdom on the earth. When we, in the words of inspiration, declare the coming of the Lord, the scoff of the sceptic is in the mouth of the Christian, "where is the promise of his coming?" Indeed much of all that is doing with so much zeal and loud talking, is doing upon a spirit of self-dependance—the purposes of God, the promises of God, and the work of

God, are all, all suspended upon the work and agency of man: all that is wanting may be summed up in a few words, *money, men, and moral power*, and the world would soon be converted. All that which the Scriptures ascribe to the POWER AND COMING OF CHRIST, these self-confident brethren take upon themselves. They see no necessity for the coming of the HOLY ONE, all they expect is in the dominion of the spirit, his divine agency along with their *moral power and money*, and the whole world will be brought into subjection to the obedience of faith. And so they are quite sure that Christ's second advent cannot be fulfilled, till after the expiration of that millennium, which has been brought about and accomplished by their means; then, after all this, Christ will descend, raise the dead, both righteous and wicked, judge between them both, take the righteous to heaven and leave this world and the wicked to eternal flames. Those, however, who follow the Scriptures in their more literal sense, come to a very different conclusion! Yes, the Lord Jesus will come, and it will be in his own time, when men do not look for him. The signs of his coming, then, must be upon "this time," for men do not look for him, the religious world do not look for him, they cannot endure a word upon the subject—they systematically reject the doctrine of his coming. Anti-Christ shall fall—the delusion of the Eastern impostor shall be broken up.—Atheism and all unbelief shall bow down and be constrained to confess and own the Lord, and so of every other enemy, if there be any other, but all this shall be effected through the means of human agency.

Well, rather than contradict this oracle, I will speak only in the words of the holy apostles, referring to all these powers of wickedness in their embodied character. St. Paul says, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the BRIGHTNESS OF HIS COMING—when he shall come to be glorified in his saints, and to be admired in all them that believe IN THAT DAY. The apostle Jude adds, joining issue with Enoch the translated antediluvian, "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds." Now whether this be for destruction or for salvation, it is by the coming of the Lord!

To whatever extent the gospel may have been preached in this day, and with whatever success, yet this same gospel preached has not generally, if at all, included the doctrine of the Second Advent. Now is not this a melancholy reflection! Within the last forty years this blessed Gospel of the kingdom has been very extensively proclaimed in the four quarters of the globe. From Europe it has gone out into all the Asiatic nations, Indostan, Burmah, Japan, Tartary, China. Not a little has been accomplished in Africa amidst various sable and swarthy tribes. America, North and South, both among the aboriginals and the settlers. To these we may add very many Islands of the East Pacific, and some of them large and populous, with numerous others in the Oriental and Australian seas. And yet amongst all these it is to be believed that no proclamation has been made, "Behold he cometh." Not a distinct idea has been set before the converts on the second coming of their Lord and Savior. Loose and contradictory assertions and conjectures have been set before them on the subject of a *general judgment*, but not a word on the kingdom and majesty of Christ, as declared so plainly in the Scriptures. Indeed, how can our missionaries preach to the

heathen on the glorious coming of the Lord Jesus, when they have been instructed and prepared for their labors under a course of doctrine which includes no such a thing; so far from it, they have been taught to believe that the success of their labors will bring about and establish that which is promised: and that the reign of Christ on the earth is to be invisible and wholly spiritual: but how and where Christ is to reign visibly and personally they say nothing, for they are taught nothing, and charged with nothing on that head! The heathen, however, know as much on this great subject as a large proportion of the Christian community do. There are thousands and tens of thousands of Christians who know nothing about it; nor are they permitted to hear any thing about it. A vast number of Christian ministers have bound themselves (not under a curse, but they have come to some common agreement) not to admit the doctrine of the pre-millennial advent into their pulpits. This is taking upon them, I should think, a weighty responsibility, but such is the case to a very great extent, as it has come to my knowledge. But all this is in vain, God is opening the eyes of his ministers to this subject; and I may add some of the most powerful, godly and devoted ministers of this day are calling up the attention of the Lord's congregation to this heavenly and important subject. At the same time I would hope, that this subject will not be treated in a speculative and visionary way, but that the most practical use will be made of it. Indeed I know that this is the chief object of our most evangelical ministers: prayer, watchfulness, waiting, patience, long-suffering, benevolence, zeal for the salvation of men, devotedness to apostolic labors, both at home and abroad, are virtues characteristic of their faith!

J. B. E.

THE SANCTUARY.

MR. EDITOR:—A short time since, I was induced to examine the Scriptural meaning of the word sanctuary, together with the signification of others found in Dan. viii. 13, 14. The text reads as follows: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Some of the qualified words used by Daniel, are peculiar to himself; among which are two or three in these verses, viz. daily sacrifice,—transgression of desolation,—host and sanctuary. Sanctuary, although a somewhat frequent word, both in the Old and New Testament, requires a careful investigation, both under the law and gospel, to obtain its true connection with many important texts of Scripture.

The vision (of which our text seems a review) is to transpire within the given period of 2300 days; at the close of which the sanctuary is to be cleansed: consequently, if we can establish its real import under the ceremonial law, and under the gospel, we shall be qualified to judge of what shall be accomplished at its termination.

For the vision shall be unto two thousand three hundred days; then shall the sanctuary be cleansed. If the word sanctuary has an application to the Jewish mode of worship only, most certainly this promise was, or shall be fulfilled among them; if not, it belongs to the Gentiles equally with the Jews.

What are we to understand the sanctuary to signify?

1st. David (referring to before the Tabernacle

was built) calls Judah God's sanctuary. Ps. civ. 2. "When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion."

2d. In some sense, Moses calls the holy land the sanctuary. After speaking of the whole people, he says, "they shall dwell in the sanctuary," we at once see, that more than two millions of people could not dwell in the Tabernacle or Temple. "Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established."

3d. The Tabernacle was called the sanctuary. When Moses was in the mount, God instructed him respecting its plan, and says of the children of Israel, Ex. xxv. 8, "And let them make me a sanctuary; that I may dwell among them."

The Tabernacle was constructed at Mount Sinai, and, with some improvements, used until about 480 years after, when Solomon's Temple was finished, and its dresses were transferred to the temple. 1 Kings. vi. What apartment in this Tabernacle was called the sanctuary? The apostle Paul will answer us definitely, in Heb. ix. 2, 3, 4. "For there was a tabernacle made: the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second veil, the tabernacle, which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;" The Tabernacle had two veils; one at the entrance into the sanctuary or holy place; the other between this and the holiest of all, or holy of holies, which contained the ark of the covenant, whereas the Temple had but one: and some writers have applied Lev. iv. 6 to the holiest of all: but it refers to the outer veil, or entrance into the holy place or sanctuary of the tabernacle, as in the above words of the apostle, "wherein was the candlestick, the table, and the shew-bread." Into this the priests entered daily: thus God could dwell among them. We are now using the figure to which he has condescended; whereas, if his presence was confined to the holiest of all, into which the high priest entered but once in each year, the common priests would have but occasional glimpses of his divine presence. The high priest entered the holiest, (referring to Jesus Christ, who had rent the veil asunder, enabling his followers to see as through a glass darkly) and is set on the right hand of the throne of the majesty in the heavens, to intercede for us as our spiritual high priest. But let us not depart from the text. The sanctuary of the Tabernacle, according to Paul, was the Holy place. Its use as a dwelling of God among his people; again see Ex. xxv. 8. Heb. ix. 2.

4th. The whole Temple was called the sanctuary. David speaks to Solomon his son, saying, 1 Chron. xxii. 19, "Now set your heart and your soul to seek the Lord your God; arise, therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord." In this verse it is very evident, that the whole temple is included. The ark of the covenant, &c. belonged to the holiest: and the other vessels to the holy place. Ezek. xlv. 45. 1 Chron. xx. 8.

Having gone over the ground thus far, we learn that the word sanctuary is applied, 1st. to the holy land, but indefinitely. 2d. To Judah, a

tribe of Israel, which signifies confession or praise to the Lord. 3d. The Tabernacle or holy place therein. So says Paul. 4th. The temple, the whole temple. But the Tabernacle was taken down, and its vessels transferred to the temple, about 2553 years ago; and the temple was destroyed about 1771 years since; and its vessels carried to Rome and deposited in the heathen temple of Vesta.

I ask, where, or what is the sanctuary now? we have the assistance of the great Apostle Paul.—let us attend to what he says on this subject. we shall first refer to the Tabernacle's sanctuary.

Second, to the whole temple, to which the tabernacle was transferred.

1st. The tabernacle's sanctuary.

Paul says, Heb. ix. 1, "then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." Having acknowledged the first sanctuary as a worldly one, under the first covenant, he now speaks of the spiritual one, under the second, or gospel dispensation, Heb. viii. 1, 2, "Now of the things which we have spoken, this is the sum: we have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

In verse 1st. Christ is the High Priest, a minister of the sanctuary of the true tabernacle, which the Lord pitched, and not man. Here then we have the true tabernacle, i. e. the true sanctuary, of which the first was only a type. Jesus Christ is the high priest, and hath made, or will make the church, kings and priests unto God; and although he has entered into the holy of holies, the veil is rent, and the church, 1 Peter ii. 5, the church, as priests, offer up spiritual sacrifices acceptable to God by Jesus Christ.

2d. The whole Temple was called the sanctuary. It was more magnificent, and its stones most beautiful, were selected and prepared at a distance, and laid in perfect harmony on the foundation, and when finished the whole sanctuary was solemnly dedicated to God.

But this worldly sanctuary is gone, let us look at its antitype.

1st. In this spiritual sanctuary, Jesus Christ is the chief corner stone.

2d. The prophets and apostles are the foundation.

3d. The church its stones.

1st. Jesus Christ is the corner stone, Isa. xxviii. 16. "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." With whom the apostle Peter agrees. 1 Pet. ii. 6. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious;"

2, 3. And Paul at one glance gives us a clear view of the whole building. Eph. ii. 20, 21, 22, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are build-ed together for an habitation of God through the spirit." While dwelling on the stability of the church, he declares as above—"and ye are built upon the foundation of the apostles and prophets, Jesus Christ the corner stone." And in verse 21 this is called a holy temple or sanctuary in the Lord, verse 22, a habitation of God

through the spirit. The whole temple was the sanctuary, and was a prefiguration of the church; and the church now stands in its stead. 2. Cor. vi. 16. "And what agreement hath the temple of God with idols, for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and will be their God, and they shall be my people." See also 1 Cor. iii. 16. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"

From these texts we learn, that the individual members of the church combined, are the temple of God, that man, as a living soul, standing in his appointed place fitly joined with other members of the same glorious fabric, forms a temple in which dwells the spirit of God, "as God hath said, I will dwell in them and walk in them." The church, then, are the sanctuary, and under the figure of the tabernacle, Jesus Christ is the High Priest, and the church its priests, "offering acceptable sacrifices, through the great atonement, once for all. And in reference to the temple, the whole building was so called, pointing to the house not made with hands eternal in the heavens. The materials prepared in the church militant, are 1st. Jesus Christ (who came under the law) its corner stone. 2d. The apostles and prophets, its foundation. 3d. The church, its stones. And although this glorious sanctuary is eventually to be finished, cleansed and dedicated, at present many of its stones are covered with the dust of pollution. Lam. iv. 1. "How is the gold become dim! how is the most fine gold changed, the stones of the sanctuary are poured out in the top of every street."

E. P.

To be continued.

SIGNS OF THE TIMES.

BOSTON, FEBRUARY, 1, 1842.

GENERAL CONFERENCE.

NINTH SESSION, Sandy Hill, New York, commences to-day, Feb. 1, at 10 o'clock, A. M.

TENTH SESSION, Colchester, Vt. Feb. 8, in Baptist Chapel, commencing at 10 o'clock, A. M. Messrs. Miller and Litch will attend the above.

THE CALLS for sessions of the Conference are very numerous. We have particular requests for Conferences in Providence, R. I. Worcester, Mass. and Hartford, Ct. They will be attended to in their turn, and soon; due notice will be given.

ARRIVAL OF THE BRITANIA.

Twenty-eight days later from Europe.

The condition of Europe, and the East, is still in an unsettled state. Politicians, and observers of the times, seem to be of the opinion that we are upon the eve of great events. The English are in danger from the movements of the Chartists. The French, from their secret associations, for the final revolution of the kingdom. The East from general insubordination, and revolution. The Druses, in Syria, have well nigh exterminated the Christians, in all the villages, stretching along the foot of Mt. Libanus; and they seem determined to declare, and maintain their independence of the Turkish power. The Circassians have again defeated the Russians, and exterminated an army of 30,000 men! Turkey is on the eve of a war with Greece. The Pope has revived the order of the *Jesuits*, who have entered upon their work of deception and conquest, with

their accustomed energy. They now have fifty missionaries in almost every land, where the Protestants have one! And they are making converts in as great a ratio. If it be true that any class of religionists are to gain a universal conquest, there is no doubt but the Catholics will have it! But he whose right it is to reign will speedily come, when the fables of Protestant Millenniums, with Catholic conquests will be swept away, "like the chaff of the summer threshing floors."

PROGRESS OF LIGHT.

It will be seen by Bro. French's letter, that the good work is progressing in Newbury and Newburyport. Bro. Fitch's Lectures have produced glorious results already, in the former place. On Sunday evening last, fifty came forward for prayers. In Lowell, he has given one course in the Methodist Church, and one in Elder Cole's; both of which were well attended, and the results are good. The brethren have been strengthened in the faith, and a large number have been converted to the truth.

Bro. Fitch commenced a course of Lectures, on the 24th ult. in Worcester. He will next go to Hartford, Conn. Bro. Litch has given Lectures for the month past in Philadelphia, Pa., Boston, Mass. and Pomfret, Brooklyn, and Williamantic, Ct.

At Pomfret a most interesting Conference was held, for three days, in connexion with Bro. Litch's Lectures. The Conference and Lectures were very fully attended, and the interest manifested to hear, and receive the truth, was most encouraging. Some account of the meeting will be given hereafter.

SECOND ADVENT LIBRARY.

We have now arranged some of the most interesting works on the Second Advent, in numbers, and had them bound in paper covers for mailing. We can send them to any part of the United States. It now consists of the following works:

- No. 1.—Miller's Views.
- No. 2.—Miller's Lectures.
- No. 3.—Miller's 24th Matthew.
- No. 4.—Spalding's Lectures.
- No. 5.—Litch's Address.
- No. 6.—True Inheritance of the Saints.
- No. 7.—Fitch's Letter to Rev. J. Litch.
- No. 8.—Present Crisis.
- No. 9.—Miller's Letter on the Cleansing of the Sanctuary.

Any person sending us \$2.00, can have the Library mailed to them to any part of the United States, or the world. Postage, under 100 miles, 85 cents; over, 132 1-2 cents.

THE NEW ENGLAND PURITAN.

The Puritan, of Jan. 13, has an article on the present aspect of the world and the signs of the times, which seem to indicate the nearness of the great "battle of Armageddon." We agree with the editor that the signs he enumerates do indicate great events to be even at the door. But while we mutually agree on this point, we wish to ask what the predicted event is which is to introduce the battle? The answer must be, "the pouring out the seven vials of the wrath of God, and especially the seventh. Very well; but are not those vials the seven last plagues? Is not the wrath of God filled up in them? If it is filled up, and the last plagues come, when they are poured out will others succeed them?"

The editor of the Puritan is evidently chagrined at the excitement which prevails on the subject of prophecy, and at the vanishing of his favorite theory of the conversion of the world and triumph of the church, while the earth remains under the curse, and the net is gathering its draught of fishes preparatory to the separation at the end of the world, or age. The Puritan has done its best, both by silent and open contempt, to put the subject to sleep; but as he finds it refuses to do so, he must say something; for the public mind demands it. Hence he is out with the old songs, "THE CONVERSION OF THE WORLD," if possible to allay the spirit of troubled hypocrites, respecting the speedy coming of the Lord. For after such a chapter as the first editorial on the most obvious signs of the times, which all must see, without an anodyne, they could but be troubled. But if the great triumph of the church in the conversion of the world is all that is coming, they have nothing to fear.

How can a man in his sober senses talk of the union of the discordant elements of our Babel churches until a radical change has been effected in the constitution of the human mind, so that all shall see as they are seen, and know as they are known, and not as now, through a glass darkly. Are not the sects instead of uniting and decreasing, every year multiplying? He can but know it. And so it must ever be, until the Lord comes and turns to the people a pure language.

What but an infatuated spirit could dictate the following, with the Bible before the writer?

"Then in the light of prophecy look forward to what the world will be doing, when the church, instinct with the spirit of Christ, shall be bringing many sons to glory, and bringing in the Prince of Peace to his throne, over an obedient world. Come ye conquerors, heroes, orators and philosophers, see for once a generation in an employment which reflects true greatness on man—employed not in trimming the taper light or bear-eyed philosophy, but in taking in the beams of God's light, and pouring it out on benighted nations—yes, fulfilling the vision of the angel standing in the sun, ministering its radiance upon benighted spheres. Here is no building of pyramids, monuments of the builder's folly, but a rearing of imperishable trophies to the world's Deliverer. Here is no reaping of honors upon fields of blood, but a gathering of renown compared with which the "laurels that a Caesar reaps are weeds." Behold the body of the church of God animated with one soul, putting forth their concentrated energies, in hushing wars, in quenching fires of infernal passions, in reducing moral chaos to order, in giving light for darkness, joy for groans, and the garments of praise for the spirit of heaviness; and uniting every voice and heart in the jubilee of a ransomed world."

What spirit, we ask again, could dictate the above with the vision of the broad thronged, and narrow unfrequented way, full in view? How can the man who reads his Bible, and learns from it that the church in the world will be despised, have tribulation; that the tares and wheat will grow together until the harvest, &c.; that it shall be at the coming of Christ as it was in the days of Lot, in the days of Noah, &c. pen such an article? When all things that offend and them that do iniquity are gathered out and cast into a furnace of fire, and the righteous shine forth as the sun in the kingdom of their Father, we expect the Lord to grant us a view of the Puritan's vision. "Every heart and voice uniting in the jubilee of a ransomed world."

KINGDOM OF THE SAINTS.

We publish in this number another communication from our correspondent, A. M. in reply to our

strictures on his former communication. He concedes that he holds the doctrine of a mortal and immortal state combined during the Millennium, and that the immortal saints are to reign over the mortal nations.

But without stopping to take up each text quoted, we will now present what we think some insuperable objections to this theory of the salvation of sinners after the second coming of Christ.

1. The great mass of texts quoted by our correspondent relate to the glory of the new Jerusalem, —an everlasting state, and everlasting blessings.

2. There is no promise of an eternal state of blessedness beyond the millennium, to be found in the Old Testament, if those texts he quotes be not those promises. And besides, there is no intimation in any one of the texts he has quoted from the Old Testament that they refer to the millennial reign of Christ and his saints, but the eternal state is constantly presented.

3. The scriptures do teach the entire destruction of all the unconverted at Christ's coming. 1 Thes. i: 7—10—"When the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God (all the heathen) and obey not the gospel of our Lord Jesus Christ, (all in Christendom unconverted) who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." If they shall be destroyed forever, will they be converted at his coming?

Again—Luke xiii: 25—29—"When once the master of the house is risen up, and hath shut to the door, and ye shall begin to stand without, and knock," &c. "There shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac and Jacob in the kingdom of God, and you yourselves thrust out."

This was said specially to the Jews, to instruct them, that while the believing Gentiles from all nations would share in the blessings of Abraham, they, the natural children of Abraham, would be left out, not because they will not seek, cry and weep; for all this they will do, but do it too late; for the master of the house will have risen up and shut to the door. Their looking on him and weeping will not avail then. They will not only weep, but also gnash their teeth, and depart.

The parable of the tares and wheat teaches us the same doctrine, i. e., that all things that offend and do iniquity will be gathered out, and cast them into a furnace of fire. This is the only hope for any impenitent sinner at the coming of Christ. The declaration of Paul, Rom. 2d chapter, is direct to the point—"Who will render to every man according to his work; to them who, by patient continuance in well doing, seek for glory, honor, and immortality; eternal life. "But indignation and wrath, tribulation and anguish upon EVERY SOUL OF MAN that doeth evil, to the Jew first, and then also to the Gentile." Is there any chance for the unconverted sinner, then, whether Jew or Gentile, "when God judges the secrets of men by Christ Jesus?"

4. Those passages which speak of an entire removal of men from the earth in the day of the Lord, forbid the idea of the preservation and salvation of a part of the unconverted. In Isaiah, 6th

chapter, we are told that the blindness of the Jewish nation is to continue until the cities be wasted without inhabitants, and the houses without men, and the Lord have removed men far away. The tenth that shall then return, is the holy seed. The remnant according to the elections of grace.

The second Psalm teaches the same doctrine. The heathen kings, rulers, people, all who gathered together against the Lord and against his anointed; Herod, Pilate, the Gentiles and people of Israel. The Lord will speak to them in his wrath, and vex them in his sore displeasure. When the Lord Jesus sits on his holy hill, he will break the heathen with a rod of iron, and dash them in pieces like a potter's vessel. The mourning of those who were gathered together and pierced Christ, will not save them—they will only be vexed in his sore displeasure. All the tribes of the earth will mourn when they see him, but too late. The prophet Zephaniah teaches the doctrine in the 1st chapter, "I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling blocks with the wicked; and I will cut off man from the land." Texts might be multiplied, but these must suffice. And until another class of fishes can be found in the net, beside the good, which will be gathered into vessels, and the bad, which shall be cast away at the end of the world or age; or others besides the wheat, the children of the kingdom, who shall shine as the sun in the kingdom of THEIR FATHER; and the tares, the children of the wicked one, who offend and do iniquity, and who shall be cast into a furnace of fire at the end of the age, we cannot admit of a third class of persons who shall neither be in or out of the kingdom, but midway between, coming in when the master has risen up, and the bridegroom come. But we can very easily believe that in the new earth of Isaiah and Revelation, there will be the redeemed of all generations, who have died of various ages, from the new born infant to the old man leaning on his staff, who will have part in that world. And that their days will be accomplished, and they be perfected, and be possessed of as perfect capacity to know and enjoy God as though they had lived an hundred years.

With respect to the subjects of the saints, we have no more difficulty in finding them for glorified saints, in the new earth, when the dominion under the whole heaven shall be given to the PEOPLE OF THE SAINTS OF THE MOST HIGH, than for Adam, in the creation, when only himself was in being, and the dominion of the whole earth was given to him. Our Brother says, "and that (the resurrection of the rest of the dead) is where they get their people from." We know of but one place in God's word where the people of the saints are spoken of, that is Daniel vii: 27—where they are represented as having the kingdom under the whole heaven given to them, and that not at the end of the millennium, but at the beginning, at the destruction of the little horn. We suppose that it will be true of Abraham, that although God called him alone, and blessed him, that in the resurrection he will have become a strong nation, and that God will hasten it in His time. That strong nation will be the generation of the Lord.

Our brother thinks, also, that it is improper to speak of the saints in the plural, *nations, kingdoms, &c.* But we would ask him, if Abraham is not

also the father of *many nations*. Again, may we not understand the expression as referring to the present locality of the kingdoms of the world, over which the dominion of Christ will then extend, when the kingdoms of this world shall become His, and He reigns forever and ever.

REVIEW OF DOWLING'S REPLY TO MILLER.

SECTION FIFTH is devoted to an examination of the meaning of the 2300 days of Dan. viii: 13-14. He dissents from Mr. Miller's view of the time, and considers the period to be either 2300 literal days, or 1150 literal days. He thinks the latter, for the following reasons:—

"Doubtless, we are sometimes to understand in prophetic language, a day for a year. I am willing to admit that we are so to interpret the seventy weeks, the forty and two months, or 1260 days of the Revelations, and probably the other periods named in the last chapter of Daniel. But I shall be asked, if you thus explain a prophetic day in those passages, why not in this? This is a fair question, and deserves a fair and candid answer. I reply, then, that I have come to this conclusion, not from any difficulty on any other hypothesis, but simply from noticing the peculiarity of language employed in the original Hebrew of this term, 2300 days. It would be rendered literally 2300 evening-mornings, [Heb. *a-rav bo-ker*.] Thus is the Geneva version, *deux mille et trois cents soirs et matins*; (i. e.) 2300 mornings and evenings; and still more to my satisfaction in the Latin version of Junius and Tremellius, *usque ad vespertina matutinaque tempora bis mille trecentis*; (i. e.) unto 2300 morning and evening seasons. Now it does not appear to me that this compound Hebrew word evening-morning, ever means a prophetic day, (i. e.) a year, but from the very nature and form of the word must be confined to a natural day. I have examined the Hebrew of each of the other passages where it is admitted we are to understand a prophetic day, or year. In Ezekiel, 4: 6, "I have appointed thee each day for a year," the word is *yom*, (day); and in Dan. 12: 11, "a thousand two hundred and ninety days;" and verse 12, the thousand three hundred and five and thirty days," the word is *yamim*, (days) the plural of *yom*, used in Ezekiel.

Now it seems to me that the Holy Spirit had some design in avoiding this word in the prediction of the 2300 days, and using the emphatic compound word *a-rav bo-ker*, (i. e.) evening-morning, and that this design was expressly to confine the meaning to natural days; alluding to the two divisions of evening and morning; the first evening among the Jews beginning at 12 at noon, and the morning ending at the same hour; and also alluding to the evening and morning daily sacrifices. Bishop Newton says, "In the original it is 'Unto two thousand and three hundred evenings and mornings; and in allusion to this expression, it is said afterwards, (v. 26,) 'The vision of the evening and the morning is true.' In order to understand the meaning of the question to which these words are the answer, we are to remember that for many hundred years, the Jews had offered up a burnt offering, consisting of a lamb, every morning, at the third hour, and every evening at the ninth hour; and this was called the perpetual or daily sacrifice."

Now the question was, "For how long a time shall the vision last, the daily sacrifice be taken away," &c.? (Lowth's translation.) The answer was, "Unto two thousand three hundred mornings and evenings."

I understand the reply to allude to the number of daily burnt offerings, including both morning and evening sacrifices, which should be omitted through the violence and cruelty of this "King of a fierce countenance," Antiochus Epiphanes. As there were two sacrifices on each day, the number of days would be 1150 days, or three years and nearly two months.*

* At the time I came to the above conclusion about the 2300 evenings and mornings, I was not aware that any modern commentator coincided with me in denying that the Hebrew word forbids the interpreta-

1.—It will be perceived that the principal reason for considering the time literal days, is the fact that the Hebrew reads 2300 evening-mornings, and not *yamim* days, as in Dan. 12: 11. But he might with just the same propriety doubt whether the time, times, and dividing of time of Dan. vii: 26 is the same as the 1260 days of Rev. xi: 3. They are most certainly expressed in different terms; and so also the 42 months different from either of the former. But he finds no difficulty in believing the three different expressions to mean the same thing. Why then may not another form, still less ambiguous than either, "time, times and an half," or "42 months," be used? Mr. D. knows that evening and morning with the Hebrews was equivalent to a day.

2.—Mr. Dowling thinks the evenings and mornings are so many sacrifices; and, as the Jews had two sacrifices a day, there would be only one half as many days as there were sacrifices prevented by Antiochus Epiphanes. As there were 2300 evening and morning sacrifices, (he supposes) there would be 1150 days. But he had altogether failed to show that either 2300 or 1150 days were fulfilled by Antiochus in the abolition of Jewish sacrifices and the profanation of the temple. If the Holy Spirit has been so definite as to give the exact days of that desecration of the sanctuary, is it reasonable to suppose that more than 2000 years would pass after the fulfillment of the prediction, and no living mortal ever find the data to prove it to have been fulfilled? But yet such is the fact; for no one has ever yet proved it to have been fulfilled. It seems to be a favorite sentiment with Mr. D. that prophecy is to be explained by its accomplishment. If so, and this period has been fulfilled, he should be able to show it.

But by what authority does our author call it the Jewish daily sacrifice? It is not by the authority of the text. "How long the vision, the daily and the transgression of desolation (or as in the margin, 'making desolate,') to give both the sanctuary, and the host to be trodden under foot?" Compare this with Dan. xi: 31. "And shall take away the daily and shall place the abomination that maketh deso-

lution of 2300 prophetic days, or years. I have since examined the commentaries of Gill and Henry, which were not then accessible, and find that these learned expositors are both of opinion that natural days only are intended; and Henry mentions some who understand it as I do, 2300 evenings and mornings, or 1150 days.

Gill says, on the place, "Unto 2300 days, or so many mornings and evenings, which shows that not so many years are meant, but natural days."

Henry says, "It shall continue 2300 days, and no longer; so many evenings and mornings, (so the word is,) so many natural days, reckoned as is the beginning of Genesis, by evenings and mornings; because it was the evening and morning sacrifice, that they most lamented the loss of. Some make the morning and the evening in this number to stand for two, and then 2300 evenings and mornings will make but 1150 days, and about so many days it was that the daily sacrifice was interrupted, (that is,) by Antiochus Epiphanes."

Whether 2300 days, or 1150 as I suppose, are intended, makes no difference whatever in my argument against Mr. M.'s doctrine. I think, however, that the latter number best agrees with the words, and with the history of Antiochus' persecutions. Those who make it 2300 entire days, reckon not from the time "the daily sacrifice was taken away," but from the beginning of the troubles, the first defection of Menelaus, the high priest, which was rather over six years before the cleansing of the sanctuary by Judas Maccabeus."

late." Also, Dan. xii: 11, "From the time the daily shall be taken away, and the abomination that maketh desolate set up, shall be 1290 days. Mr. Dowling acknowledges the 1290 days, and 1335 days to be years. If so, there were to be 1290 years from the taking away the daily sacrifice by Antiochus B. C. 168 to A. D. 1131. And blessed is he that waiteth and cometh to the 1335 days or years, that is, to A. D. 1177, for there the 1335 days must end, if Mr. D. is correct in supposing the daily to be Jewish daily sacrifices as taken away by Antiochus, and the transgression making desolate, or the abomination which maketh desolate to be Pagan worship, set up by him in the temple. But what took place at either of those periods? Did Popery end, or the Millennium begin, as he seems to think probable will be the case at the end of those periods? But whenever the 1335 end it will bring the time when Daniel will stand in his lot. Did he do so A. D. 1177?

The prophet, however, most evidently speaks of two persecuting powers or influences which were to tread under foot the sanctuary and the host. Those powers were the daily and transgression that maketh desolate. Paganism began that oppression and Popery has continued it. Paganism began the work under the Chaldeans, continued under the Medo Persian, Grecians, and the Romans, until Popery took it up.

Once more. When Gabriel was sent to make Daniel understand the vision, he said, "understand, O son of man, for at the time of the end shall be the vision." Dan. viii: 17.

According to this instruction, the time of the end is the days of Antiochus, if Mr. Dowling is correct; for then the vision was accomplished. But in the 11th chapter of Dan., after predicting, verse 31, the taking away of the daily and placing the abomination that maketh desolate penal persecution, the reign of Atheism, he says, verse 40 "And at the time of the end shall the king of the south push at him; (the Atheistical government,) and the king of the north come against him like a whirlwind," &c.

"The king of the south," is Egypt; "the king of the north," Syria. This we contend was fulfilled in the collision between France, the Atheistical government, and Egypt, the king of the south, in A. D. 1798, when Buonaparte invaded Egypt. And the king of the north, Syria, came against him, (France) like a whirlwind, (with irresistible power) in 1799, when Buonaparte was defeated before St. Jean de'Acre.)

If Mr. Dowling should maintain, as some do, that the power predicted in the latter part of the 11th chapter, is Antiochus, then it will devolve on him to show who the king of the north is, who was to come against him like a whirlwind; for Antiochus in his day was the king of the north. If he takes the ground of others that it is Mahomedism, or still, others that it is Popery, then he gives up the point of the 2300 days being fulfilled in Antiochus, because these two last named powers belong to modern times and are connected with the time of the end, when the 2300 day's vision is to be accomplished. The time of the end is from 1798, the fall of Popery, to the end itself, when the man of sin shall be destroyed, and the saints glorified.

THEORY OF TYPES.

DEAR BROTHER HIMES;—Considering the friendly interest you have manifested in my in-

quiries, I have taken the liberty of presenting my remaining article respecting the week of creation. I am unwilling to trespass upon your valuable time—and, probably shall not soon "repeat the transgression." But having sent you the former article, it appeared not admiss to send you the latter; especially, as I presume you are not disposed to deny, that the week of creation, and "the six thousand years," may have commenced at the same epoch. My letter of Dec. 31, requesting you to publish no more of my communications, you have probably received: so that on this point, there is nothing more to add.

In my last communication, it appears to have been geologically proved, that the six days of creation could not have included the most ancient creations of plants and animals: and that the third of these days must have been a period more than twenty-four hours. And; allowing this third period to have really occupied more than a single revolution of the globe; I presume it will generally be admitted, that the six other days of the week of creation, might have been periods equally prolonged. It remains, nevertheless, to inquire how far the conclusion, that the seven days of the week of creation were periods of seven years' each, is in harmony with Scripture, or is liable to any sound theological objection. Upon this inquiry I shall now enter.

1. It is the opinion, not only of Dr. Buckland, a distinguished canon of the church of England, but likewise of other "learned theologians," that there is no sound critical, or theological objection, to the interpretation of the word *day*, in the Mosaic history of creation, "as meaning a long period."

2. The history of each of the six days closes with the information, that the evening and the morning were on that day. Thus: "the evening and the morning were on the first day." But admitting—as some have supposed—the phraseology is idiomatic; the words here quoted may signify merely that the first day have come to a termination. If more however, than this is signified, or implied, it must be understood, in addition, either that there was a *visible* evening and morning on the first day—as I conclude to have been the case in fact—or that the first day consisted of an evening and morning. But on the supposition that a visible evening and morning are actually expressed, or implied, this will not prove that the length of the day was twenty-four hours. For if the Mosaic day was indeed seven years, and there might, notwithstanding, have been visible evenings and mornings, during the whole period. Should it, however, be objected, that the Mosaic did not speak of the evening and morning, in the plural; it may be replied, that as he spoke of the day in the singular, and as there is but one evening and morning to a *literal* day—it was both natural, and proper for him to speak of the evening and morning in the singular also.

3. The pharisee said, "I fast twice in the week." Luke xviii. 12. In the original Greek, it is twice in the *sabbath*; and means twice in the whole week. It would seem, that the whole week must have been termed a sabbath, with reference to the feast as seven days; and that the feast of seven days was termed a sabbath, with reference to the sabbath of one day. But if a sabbath, that is, a single day, may thus designate a week—and if a week, as in the seventy weeks of Daniel, may designate seven years; why may not each of the seven days of the week of creation designate seven years?

4. Perhaps it will be objected, also, that the creating of heaven and earth in six days; and resting on the seventh, would not have been assigned as a reason for the Jew's laboring on six days, and resting on the seventh; unless the length of a day was in both cases the same. In answer to this objection, I would say, that either the sabbatical year was devised from the sabbath day, or else the sabbath day was devised from the sabbatical year; and that, in either case, the keeping of one of these sabbaths—although their lengths were very different—may justly be considered as having been a reason, in fact, for keeping the other.

5. Admitting the seven days of the week of creation to have been actually days of twenty-four hours each; the only assignable reason for the shortness of these periods—especially, when we duly and geologically consider the operations of the former part of the third day—appears to be this:—that respecting duration, these periods might serve as an example of laboring on six natural days, and resting on the seventh. But if such was indeed the only reason for the shortness of these intervals, how does it happen, that although the Jews were often reproved by the prophets, for the profanation of the sabbath; yet the whole Bible contains but two passages, (Ex. xx. 11, and xxxi. 17,) in which the keeping of a sabbath is enjoined from the consideration, that in six days God created the heavens and the earth, and rested on the seventh day? There are but four passages in the Bible in which it is said that God rested on the seventh day: namely, Gen. ii. 2; Ex. lx. 11; xxxi. 17: and Heb. iv. 4.

6. It will not, I conclude, be denied—by some of my readers, at least—that the week of creation—if it really exceeded seven literal days, but was not more than forty-nine years—was most probably, either seven years, or forty-nine. Indeed, allowing the six days of creation *not* to have been literal days, and *not* to have included the earliest geological epochs, or the most ancient plants and animals; there appears no possibility of proving that six days of seven years each, is a period either too long, or too short, for the operations of the week of creation. And I believe I might safely challenge any geologist to prove the contrary.

6. Granting, however, the seven days of the week of creation to have been forty-nine years; there may still be a question, whether these days were all of one common duration. That such was indeed the case, may be inferred from the circumstance, that all the days of the literal week are of one common length. And whatever be the order of merely natural phenomena, such as the formation of rocks, the upheaving of the bed of the sea, or the sinking down of the land; to me it appears, that as the origin of man, and of animals, on the fifth and sixth days, must have been miraculous, there is, at least, no assignable incongruity in the supposition that the miraculous work of the fifth and sixth days, might have been completed, the one at the end of thirty-five, and the other at the end of forty-two years, from the commencement of the first day.

Theory of the operations of the week of creation.

On this part of the subject, my design being merely to anticipate, and remove objections—I shall be proportionally brief. In addition to what has been offered in my last communication, I shall therefore only subjoin—as happily expressing my own views—a short quotation from Dr. Buckland, whose geological opinions are

certainly entitled to very high respect. His words are these:

"If we suppose all the heavenly bodies, and the earth, to have been created at the indefinitely distant time, designated by the word "beginning," and that the darkness described on the evening of the first day, was a temporary darkness, produced by an accumulation of dense vapors "upon the face of the deep; an incipient dispersion of these vapors may have readmitted light to the earth, upon the first day, whilst the exciting cause of light was still obscured; and the further purification of the atmosphere upon the fourth day, may have caused the sun and moon and stars to reappear in the firmament of heaven, to assume their new relations to the newly modified earth, and to the human race."

I believe the coast is now clear, for the completion of my harmony of chronology. You know that according to Mr. Miller, the number of the beast, or the duration of the pagan power, must be considered equal to 666 years, terminating A. D. 508. And in a former letter I stated to you, as a very extraordinary and unexpected confirmation of my harmony, that from an epoch 43 years before Adam to the above year 508, there are 7 times 666 years; and that from the year 508 to the death-blow of the Ottoman power, in 1840, there are twice 666 years. Is not my harmony, therefore, sealed, or made sure, by the number of the beast?—But in addition to this unexpected confirmation, I have now a second harmony, going strongly to confirm the first. Yours for the "truth, wherever it goes."

E. B. KENRICK.

Cambridgeport, Jan. 3. 1842.

KINGDOM OF THE SAINTS.

MESSRS EDITORS:—In the No. of the Signs of the Times of Dec. 15th, I discovered an inquiry for information upon certain points in the Literalist views. I have thought it best to give my views upon those points in as concise a manner, as the greatness of the subject will admit. In your article of inquiry, you say that you understand us to advocate a mortal, and immortal state combined. So far you are correct, and we base that idea upon many passages of scripture which plainly teach it. Take for instance the following passages; Isa. lxi. 20, "There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old, but the sinner being a hundred years old shall be accursed." Isa., in this verse expressly says that "the child shall die an hundred years old," &c. Now as I understand language "shall die," does not mean "shall not die," as I suppose some feel themselves constrained to make it mean, to adjust the passage to their theory; a practice more honored in the breach than in the observance, for no passage of scripture (St. Peter tells us,) is of any private interpretation. Moreover the prophet tells us, that the child shall die after a definite period viz. 100 years, which I should think would convey almost any other idea to a reflecting mind, except that of eternal life. As I understand this passage it means simply this, that there should not (as in this present time,) any children die in infancy, but on the contrary they should attain to man's estate and die of old age, and if any transgressed the law of God at any time, even if he had lived upright, up to his one hundredth year, and then transgressed, he shall be cut off from amongst his people. Furthermore, I consider this passage to connect with the 8th chap., of Zech. 3 to 6 verses; in which

the prophet predicts in substance the same things with Zach. and refers to the return of the dispersed of Judah, and the outcasts of Israel. We also find in Isa. xi. 8, reference made to suckling children, and weaned children, &c. And as our Savior expressly tells us, that the children of the resurrection neither marry or are given in marriage; I do not see how suckling children and weaned children are to exist, if there be no inhabitants on the earth but the resurrection saints. Swedenbourg, in his treatise on the creation, says that "men first grew on trees; and I do not see how you can, on your view, account for it any other way! We likewise find in Rev. xiv. 13, express mention made of the inhabitants dying in the same chronology with the glory of the saints, and the punishment of the wicked, See 10, 11 verses. Then if we add to this St. Paul's testimony in the first of Cor. xv. 24—26, we find he expressly states that the Lord Jesus shall reign until he hath put all enemies under his feet; and the last enemy that shall be destroyed is death. (See Rev. xx. 14.) We can find no other conclusion to come to, to make scripture agree with itself, but this, viz. that at the end of the thousand years reign of Christ and his saints, death, the last enemy is destroyed, and a general resurrection takes place, of all those who were not raised in the first resurrection, and of all who have died during the period of the thousand years; and that is where the saints get their people again, and meets your objection, that generation must succeed generation to all eternity, to furnish them with subjects; the righteous dead, who are found written in the book of life in the last resurrection, are the saved nations over whom the saints eternally reign, and the wicked, whose names are not found written in the book of life, are cast into the lake of fire.

The prophet in Isa. lx. 22, speaking of the kingdom of Christ, says "A little one shall become a thousand, and a small one a strong nation, I the Lord will hasten it in his time." I would inquire how this could be, if there were none but the children of the resurrection there? Where is this increase of numbers to originate? This is not a solitary passage, see also Jer. iii. 16, and Jer. xxxi. 8—14, also xxii. 39, Eze. xxxvii. 25, 26, and various other passages of a like import might be referred to, which for brevity sake I omit.

You farther state, that this people over whom the saints reign, are in an unconverted state. From what place you could have derived such an idea, I am at a loss to conjecture. Isa. lx. 21 says, "Thy people also shall be all righteous," &c. Can a righteous people be properly considered an unconverted people? Jer. xxxi. 34 says, "There shall no more every man teach his neighbor saying, 'know the Lord, for all shall know me, from the least to the greatest, for I will forgive their iniquity, and I will remember their sins no more.'" Do the wicked know the Lord, or do they continue on in wickedness after their sins are forgiven? Again Zac. ii. 11, tells us that many nations shall be joined to the Lord in that day. Can the unconverted be joined to the Lord? Isa. also tells us that righteousness shall cover the earth as the waters cover the sea. Is there anything to warrant us in this, to expect that under such circumstances the people are in an unconverted state? If there is, I am at a loss to discern wherein.

The view we hold as to the period of the passing away of the present earth, differs from that of our respected Brother, Wm. Miller, in this

particular, viz. he places it at the beginning of the 1000 years, and we place it at the end, as St. John, in Rev. xx. 11. Our reasons for this are very numerous. The prophets speak of many things altogether incompatible with such a theory; as in Isa. lxi. 4, the prophet speaks of old wastes, and the desolations of many generations; which, alluding to this earth, are easy to be understood; but, as applied to a new heaven and new earth, which is a new creation, and not yet accomplished. Such a statement cannot be reconciled. There are many statements of the prophets of a like character, which cannot be in any way disposed of, as referring to the new heavens and earth.

In quoting from Dan. vii. 13, 14, you say it is explained by the 18th verse. I differ with you upon that point. I consider verses 13, 14, 18, 22, 27, to be parts of one subject, which would not be perfect without them all. The people, nations, and languages, spoken of in the 14th v. I understand to be the same as spoken of by the following prophets, Isa. ii. 2, 3; Micah iv. 1, 2; Zech. ii. 11; Rev. xi. 15; and are the people over whom the saints bear rule. See Book of Wisdom, iii. 8; Rev. ii. 26, 27; Micah iv. 5. The saints could not, with a shadow of propriety, be called kingdoms and nations, in the plural number, for this reason, "they are all one in Christ Jesus," and are one with him, even as he is one with the father. Peter, in his 1st Epistle, ii. 9, calls them a chosen generation, a royal priesthood, a holy nation, all in the singular number. See, also, Ps. xxii. 30, 31.

St. John, in Rev. xv. 4, makes a marked distinction between the saints, and the nations who repent and worship before God, for the reason that the judgments of God are made manifest unto them. The saints are represented as worshipping before God, and declare that all nations shall come and worship before him. These remarks, I think, will sufficiently mark the distinction existing between the saints, the priests and kings of the nations of them that are saved. Rev. xxi. 24, and the nations themselves, over whom they are set to administer judgments, and to guide in the paths of righteousness. See Isa. xxx. 20, 21; Jer. xxiii. 4; iii. 15; Matt. xix. 28.

If in any point, in the above communication, I have failed to make myself understood, you will have the goodness to point out wherein, as I shall be pleased to respond to it in another communication on the subject, as more light can be elicited upon these interesting questions.

I remain yours, in the hope of the gospel,

A. M.

LETTER FROM C. FRENCH.

DEAR BRO. HIMES:—The work of the Lord is going on triumphantly here. A kind providence directed my footsteps to this place, just in season to hear bro. Fitch give his closing lecture on Friday evening last, in the lower Methodist house. He was cordially received, listened to with candor; many have embraced the faith with their whole souls, and are rejoicing in hope of soon seeing their Savior. A large number are awakened to realize their lost state and are anxiously seeking the salvation of God. On Saturday evening, I commenced a course of lectures in the Christian Chapel. Bro. Pike and his people love our Lords appearing, and listen with joy to the evidence that he will come in 1843. Yesterday was a glorious day with this people; a more solemn, attentive, and prayerful audience, I never addressed; it was easy to exhibit truth.

Last evening the chapel was filled at an early hour, many were obliged to retire without an opportunity to hear. At the close of the lecture an opportunity was given, and a large number came to the anxious seats; Great freedom was enjoyed by

the brethren in exhortation and prayer; and they were loathe to leave the place. I expect to close here on Friday evening. Brethren praise the Lord with this people, and pray that God may continue his work among them, until Christ shall come.

Yours in love,

SIGNS OF THE TIMES.

BOSTON, FEB. 1, 1842.

THE WEEKLY.

We have been solicited by many of our subscribers and correspondents, to publish the "Signs of the Times" weekly. This we are ready and willing to do, if the friends will support it by their subscriptions. The present volume will not meet the actual expense, even without reckoning a farthing for the services of the senior editor, and publisher. He has no means of meeting the deficit but by self-denial and sacrifice. It will not therefore be expected that he will run a risk, by incurring any responsibilities, unless others are willing to sacrifice with him in the cause.

THE PROPOSAL.

We propose to publish the third volume of the "Signs of the Times," weekly, for six months, commencing April 6th, 1842, one dollar for the volume. On this plan there will be no risk, and the experiment can be tried without confusion, or difficulty. At the same time if it should be thought best, after the trial is made for a time, to publish semi-monthly again, it can be done, and the requisite numbers given to make the volume, as heretofore.

We expect to secure a number of new writers who will give much interest to the next volume.

With this statement, we submit the whole matter to our kind patrons, desiring, as far as practicable, to be guided by their counsel, in what we do for the publication of the "Midnight cry."

JOSHUA V. HIMES.

Boston, Jan. 15, 1842.

The above proposition seems to meet with general approbation. We shall probably go on with the weekly. But ALL must give a helping hand. The next vol. will be printed on new type.

BRO. C. FRENCH was to commence a course of lectures on the second advent, in the Christian Chapel in Salisbury, on Saturday, Jan. 27. He will commence another course in *Mason, N. H.*, on Sat. 5th inst.

JAMES A. BEGG.—We have received by the *Britannia*, a package of books on the prophecies, from bro. Begg. Also, a letter, with several interesting communications for the "Signs of the Times." A multiplicity of cares and duties, has prevented him from speaking to the American church before, as we intimated he would in the first No. of the present volume of our paper. We sincerely thank bro. Begg, for his valuable contribution for our pages.

SIGNS OF THE TIMES.—The beautiful lines under this head on our first page, are taken from a work by the Rev. John Cox, on the coming and kingdom of Christ.—Let them be studied. "Do you not discern the signs of this time?"

THOUGHTS TO MISSIONARIES, &c., in this No. is commended to the attention of those for whom it is designed.

We have several communications on hand, all of which will be given in due time.

CONFERENCE AT CORRINA.—We have just received intelligence from this meeting.—It was very fully attended, and of a deeply interesting character. More hereafter.

SIGNS OF THE TIMES

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SIGNS OF THE TIMES

AND EXPOSITOR OF PROPHECY.

VOLUME II.—NO. 22.

BOSTON, FEB. 15, 1842.

WHOLE NO. 46.

SANCTUARY.

MESSRS EDITORS:—In the Signs of the Times, No. 21. Feb. 15th, having given the Bible definition of the word sanctuary as contained in Dan. viii. 13—14 (to which text we again refer the reader,) we shall secondly endeavor to prove that this unclean sanctuary has never been cleansed.

"And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Therefore it cannot be applied to heaven, for heaven is holy; nor to our Savior Jesus Christ, who was the sanctuary of the righteous in the Babylonian captivity, Ezek. xi. 16. But, as we have distinctly seen from the Scriptures, first to the ceremonial or Jewish sanctuary, secondly to the church of God. If it can be made to appear evident from the Scriptures, that more than two thousand years have passed away since the commencement of this vision, and it has not been cleansed; the 2300 days given in the text are at once embraced as years. For this promise of the Holy God, (who cannot lie, and whose word shall not fail) must be fulfilled. And to say the least, as the Mede and Persian kingdoms gave up to the Grecian (as in the vision, Dan. viii. 20,) 2165 years ago, from 1842, the whole vision will be completed as years in accordance with our common chronology, in 135 years from the present date. Hence these 2300 days (if we can show the sanctuary not cleansed, and the promise not fulfilled) must be taken, not as days, half days, or half years, but as years, for as such they are nearly completed. But we shall leave this subject for the present, and proceed to show its impurity during the time already elapsed, which embraces the whole period, with the exception of the 135 years above, and these commence with the last year of the Mede and Persian power, as it occurred in the vision 323, B. C. Dan. viii. 21; when the rough goat or king of Grecia commenced its influence upon the sanctuary.

From the text in our first, we learn that the individual members of the church are the temple of God, that the indwelling of God cleanses the temple;—that the absence of God from the heart, is a sure indication of pollution and sin. The whole church will assent to this. We are now prepared to inquire if this or the ceremonial Temple has ever been purified. There are some places in the Books of Macabees, in which it appears as though the Jews believed their temple, the priests and people were cleansed; especially when the second temple was finished, at which time Haggai profited them by his ministry: but if you consult his writings upon their moral state you learn he pronounces them unclean, Hag. ii. 14. Ezra vi. 14—22. At the time of prophet Malachi, this sect began to be more violent against those who declared the whole council of God among them. "They trusted in themselves that they were righteous, and despised others." "They stoned and killed the prophets," as Christ says; and ever since have thought themselves and their religion more pure and acceptable to God, than that of other denominations. When the words relating to

the duration of the vision were altered, ("unto 2300 days, then shall the sanctuary be cleansed") the temple did not exist, but was completed (B. C. 515. Ezra, vi. 15,) with the exception of its vessels, which by neglect seemed to have remained in Babylon 58 years after, and were apparently brought from there by Ezra and others, B. C. 457. Ezra vii. 19, also 825 to 31—it being 2299 years ago, from 1842. It is worthy of notice that the Jewish sanctuary ceremonially embellished with vessels, and the spiritual one have existed separately, or together 2299 years.

To return at this time, the sanctuary was restored, both building and vessels; was it then cleansed? Ezekiel tells us of one thing which would pollute it, and if this evil existed when the gold and silver vessels were brought in, its pollution is established, Ezra, xlv. 23, also see Ezra, who being both priest and scribe was well qualified to judge, and his opinion is given as follows, Ezra, ix. 1—7 "Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2. For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers have been chief in this trespass.

3. And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

4. Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away: and I sat astonished until the evening sacrifice.

5. And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God.

6. And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.

7. Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hands of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day."

In the above confession Ezra says "since the days of our fathers we have been a great trespass unto this day." And to make a short work upon the impurity of the second temple, we ask, what and what only could cleanse this worldly sanctuary? Answer, the divine presence. This 2d temple, built under the direction of Zerubbabel and Joshua the high priest, wanted, as the Jews say, five things, which were the chief glory of the former, viz. the ark and its furniture, the Shekiah, or cloud of the divine presence, the holy fire, the Urim and Thumim, and the spirit of prophecy. How could

the sanctuary be cleansed without the Shechinah, or divine presence.

Let those who doubt the impurity of the second sanctuary, and the prophets who existed before, at, and after its completion. Haggai, B. C. 520, at the time the temple was completed, says, see Hagg. ii. 14, "that which they offer is unclean." Compare this with what transpired on the spot, Ezra vi. 14—22. The next in order is Zechariah, B. C. 518. Consult Zec. vii. 5, also Nehemiah 13th. chap. B. C. 445, also Mal. 2 chap. B. C. 397, consult likewise the history of the Jews from B. C. 397, to the destruction of this worldly sanctuary; and then answer, if the ark and Shechinah, or divine presence were in the sanctuary, was it cleansed? Was the Jewish church holy? Is the Jewish worship now cleansed? Has it ever been cleansed, since the temple was destroyed? Has the sanctuary, the true Tabernacle, ever been cleansed. The great apostle, one of its priests, said, "Oh wretched man that I am! who shall deliver me from the body of this death? and with the flesh he served the law of sin." Rom. vii. 24, 25. If he was not cleansed in the most perfect sense, how shall we look for purity until our mortality shall put on immortality? We confess that the heart may be made pure,—that the eye may be single, and the body filled with light, from the golden candlestick in the sanctuary, and among the churches. But here is a voice from heaven, saying, the sanctuary shall be cleansed, i. e. the whole sanctuary; its foundation stones, its walls, and every stone thereof. I ask, are they all hewed, all squared by the word of God—is the last stone finished, the top stone—when this time comes to pass will not the high priest enter the temple, and the long train of his glory fill the house?—will it not be dedicated once for all, entirely and purely, to the worship of God? See the dedication of Solomon's temple. Closing, I have but to ask this question to those who apply this cleansing to the church militant. Has there ever been a time, when every member of the church loved God with all the heart, soul, might, mind and strength? every member,—either in the apostolic age,—in the wilderness, or within the last 70 years,—do they now?

To those who apply this cleansing to the close of the three years of Antiochus, at 170 B. C. may be said the time does not correspond into 70 half days;—and they likewise confess, that he placed the abomination of desolation. Mark what the Savior says, Matt. xxiv. 15. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand).

This was said 200 years after Antiochus; and pointed at, as still future; also in Dan. xi. 20, 22, the birth of Jesus Christ is alluded to: and in verse 22, his death. If any doubt this let them read what the same Gabriel says of the prince of the covenant. Dan. ix. 25, "Messiah the prince" 27, "and he shall confirm the covenant with many for one week" being satisfied Jesus Christ is intended; as the Prince confirming the covenant.

Having assured ourselves the prince of the

covenant cut off, means the Savior; turn to verse 24th. chap. 11, after the Prince's death, a certain power prevails even for a time. I do not decidedly call this time 360 years, but ask you to read to verse 32, where you will find the abomination placed that maketh desolate, and in its consistent place, i. e. as the Savior said, it should be still future from the time he quoted Daniel; and not in time past, 500 years or more to Antiochus.

Can we believe the sanctuary has ever been cleansed in the sense of the text? That the all-seeing eye of God has ever called it pure? If we have any doubts remaining, there are other things to be done at the same time; at the close of which, the sanctuary shall be cleansed; we will examine these great events.

Dan. viii. 17, God commands Gabriel to make Daniel understand the vision: and in Dan. viii. 18, he commences an explanation, saying, "Understand, O Son of Man, for at the time of the end shall be the vision," that is in its full development, first the ram, 2d the rough goat, &c. until finally the whole shall be unfolded; we now see most of it transpired, but at the time of the end it shall be completed. What does Gabriel mean by "at the time of the end?" these are his own words: let us listen to all he says to Daniel, and he may give us some hint to an understanding of their import. We will attend a moment while he explains some important events in Dan. xi. 40. Here the same Daniel says, "at the time of the end," precisely the same words: we only wish now to know, what is to be accomplished at this time, to obtain his true meaning.

1st. Dan. xi. 40 "At the time of the end," there shall be a great battle.

2d. Dan. xii. 1 "At that time Michael shall stand up."

3d. xii. 1. "At that time, there shall be a time of trouble, such as never was since there was a nation."

4th. "At that time, thy people shall be delivered every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end."

Can we have any doubt of what the time of the end is, as here expressed? We see what the time is, by what takes place therein; although the precise starting point is not given, it decidedly terminates at the last day. "And many shall be purified to the time of the end: because (the end) is yet for a time appointed, 2300 days, Dan. xi. 35. But at that time of the end, shall be the vision."

The subject before us is of the greatest moment, and calls for the most candid and best exercise of our judgment—aware that some may reject the statements made upon the time of the end; although we take the details of this time from no less than a mighty angel through the prophet Daniel, Math xxiv. 15.

If you please we will follow them out as the Scriptures shall dictate.

"The time of the end" as defined by Gabriel Dan. xi. 40, to Dan. xii. 3, embraces an uncertain period before the judgment, but carries us down to the last day. Dan. xii. 2. This all who believe in future punishment must acknowledge; now keep this in view, "at the time of the end, shall be the vision. Dan. viii. 17. But its commencement somewhere in the Medo Persian power over the sanctuary and host, which by

pagan influence and example should be as great a thorn to the Jewish worship as it had ever experienced, and finally terminate in their prostration through pagan Rome. Notwithstanding Gabriel points Daniel away to the time of the end for its final glory and completion, he immediately calls him back, in verse 20th, to its beginning, saying, "the ram which thou sawest having two horns are the kings of Media and Persia. This power took its dominion over the Jews about B. C. 536, and surrendered to the Grecian Goat, verse 21, in about 213 years B. C. 323, and the vision evidently commences somewhere between the two dates, decidedly closing at the last day of the time of the end, let the time begin sooner or later, be longer or shorter. The vision shall be unto 2300 days—it shall be at the time of the end, and at the last end of the indignation, for this last end of the indignation shall be at the time appointed, 2300 days; then, and not until then shall it be perfectly cleansed. To return, the time of the end by some is considered differently; we would meet them if possible on their own ground. The last time 1 John, ii. 18. The last days, Heb. i. 2, and latter days, Dan. x. 14, I believe refer to the same period, but the time of the end to be a shorter space before the final judgment. I have before me an ancient version of the Bible printed 1589, which makes Gabriel's words to Daniel, Dan. viii. 17 standing in ours "at the time of the end" &c. read as follows. "Understand O son of man, for in the last time, shall be the vision." Here you see they correspond with 1 John ii. 18, "Little children, it is the last time;" and as some translate Gabriels "time of the end," the last "time," and many persons are in doubt of the extent of the last times of the New Testament, we will inquire into their meaning, showing that they also point at the great last day. We will now inquire what reason John had for calling it the last time, which will give us a hint at its duration. 1 John ii. 19, he knows it is the last time because Anti-Christ have come. This existence of anti-christ, is to him a perfect demonstration that it is "the last time;" a positive proof. What is anti-christ? he informs us, 1 John ii. 22. "He is anti-christ that denieth the Father and the Son." Such is atheism. He also acknowledges the Trinity in verse 23d. "Whoever denieth the Son, the same hath not the Father," Christ says, I and my Father are one; consequently to deny Jesus Christ is to deny the Father. Hence to obtain John's simple proof that he lived in the last time (which was the time of anti-christ) turn to 1 John iv. 3, "And every spirit that confesseth not that Jesus Christ is come into the flesh, is not of God: and this is that spirit of anti-christ whereof ye have heard that it should come, and even now already is in the world."

From John, we learn to become anti-christian is to deny that Christ is come into the flesh, or in other words, to confess not that he has come into the flesh. Such was the spirit of the Jews who denied that Christ came into the flesh from A. D. 30, and have done down to this, 1841.—If the Jews are anti-christian, have they any special promise of restoration? Here then we have a last time, 1811 years in length.

To be Continued.

1842.—Continued.

2. Having considered the doctrine of the resurrection in connection with Christ's second advent, we will now turn our attention to the dissolution of the material system. 2 Peter iii. 10

—12, 13. "But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.—Looking for, and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." In commenting upon these passages, Mr. Scott remarks:—"As that important catastrophe the heavens and all the host of them (as far, at least, as connected with this earth and its inhabitants,) will pass away and rush into confusion and destruction, with a tremendous noise, of which thunders, earthquakes, and all other convulsions of nature are wholly inadequate to give the least conception. Then all the elements of which the earth and its atmosphere, and all the luminaries connected with it are composed, shall melt with intense heat; and not only one vast city, or one whole nation, but the earth, with all its cities, forests, mountains, as well as all the works of men, however admired, or magnificent, which cover the surface of it, shall constitute one vast conflagration, and be reduced to as confused a chaos, as that from which it was first created; and indeed shall wholly pass away."

The doctrine of the world's dissolution, is a subject of some doubt and speculation. Will all these things come to pass—shall these spangled heavens be rolled together as a scroll, and this beautiful globe, with all other terrestrial systems, be convulsed—disorganized and consumed by fire? These questions are rational, and demand our attention. The great events of the world's dissolution, is prophetic—it remains to be fulfilled. But the enquiry is now among scoffers, as at first, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Doubtless there were many who disbelieved all Christ said respecting the destruction of Jerusalem and the overthrow of the temple. "Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down." Math. xxiv. 2. When Christ made this prophecy, there were no very remarkable circumstances connected with the Jewish nation to confirm it. The temple was a vast and magnificent building, the city was walled around, and the whole nation was at peace. But in 40 years the prophecy of our Lord was accomplished. Jerusalem was besieged by the Roman armies under the command of Titus, A. D. 73. In the Jewish wars of which Josephus (a faithful historian) gives an account, he says that he fell into the hands of the Romans, and saw the city laid in ruins. He says that Titus "gave orders that they should demolish the whole city and temple, except three towers, which he reserved standing. But for the rest of the wall it was laid so completely even with the ground by those who dug it up from the foundation, that there was nothing left to make those believe who came thither that it had ever been inhabited."—Titus was himself anxious to preserve the temple, and repeatedly sent Josephus to the Jews to induce them to surrender. But Christ had predicted the desolation of the temple. "There shall not be left here one stone upon another, that shall not be thrown down." The Jews refused to surrender, and the army of Titus made a tremendous onset upon the city, and even tore up the foundations of their beautiful and magnificent tem-

ple with a ploughshare—the prophecy was fulfilled.—“*Zion shall be ploughed as a field.*” Mich. iii. 12. This was purely an event of prophecy, literally fulfilled. But who of the Jews believed that their splendid city and lofty temple, which they had fortified, and guarded with a jealous eye, would be laid in ruins?

To the fact of a scoffing, and unbelieving spirit the apostle Peter refers, when speaking of the flood, 2 Peter iii. 5–6. “*For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water, whereby the world that then was, being overflowed with water, perished.*” Let us examine this part of our subject. We have the record of that age of the world when such a man as Noah lived, a just man, perfect in his generations, and walked with God. At this time the moral condition of mankind was “corrupt.” God looked upon the earth, and beheld it was corrupt, for all flesh had corrupted his way upon the earth. This fact was well known to Noah by what his ear heard, and his eye saw. In consequence of this great wickedness upon the earth, God made a decree, “*behold I will destroy them (all flesh) with the earth.*” Noah was then directed to prepare an ark for the saving of his house. During this time that he was preparing the ark, he faithfully warned the people of the coming flood. But what was the result? The people laughed at Noah—continued on in their wickedness, despised the warnings and expostulations of God, were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark. Here are the facts recorded respecting the deluge, the ark, the preservation of Noah and his family, and the destruction of that faithless and perverse generation. Facts established by testimony, says Mr. Taylor, abundantly sufficient, in the records of Greece, Egypt, India, and Britain, registered in the very sacra of the Pagan world.

Now the apostle Peter mentions the destruction of the old world by the deluge, in order to draw our attention to the conflagration of the present world. The former which was overflowed with water and perished, experienced a gradual desolation. It was coming on the inhabitants for forty days—the latter is to be a speedy calamity. 2 Peter iii. 10. “*But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the things that are therein, shall be burned up.*”

Here is an event, which is to come, surpassing every other event that has ever occurred in the history of the world.

“Great day of dread, derision, and despair,
At thought of thee, each sublimity wish
Lets go its eager grasp, and quits the world.”

It will come suddenly, in answer to the Savior’s own prophecy, when men are slumbering in their sins—as a thief in the dark and thick night. There will be no star, no very brilliant or supernatural light—no voice to usher in that day. Matt. xxiv. 37–42. God, who made the heavens and the earth, will by the same word of power change the relation of the elements; the stars shall fall from heaven, the moon shall wander from her beaten path, the sun shall grow dim, the earth shall heave from its centre, the mountains shall give way, and all nature change from her position into “the wreck of matter and crush of worlds.”

There is evidence that the earth contains elements of its own dissolution. What will be the

instrument of this awful catastrophe, we attempt not to describe. God may only speak, and it shall be done. He need only to wake up the sleeping volcanoes of this earth, and bid them send forth their destructive elements, in order to effect such a change in this terraqueous globe, as to resemble that described by the apostle.

What desolation has an earthquake made in a single hour. Take that which affected Calabria, and destroyed the city of Messina, in 1783; over 200 towns and villages were laid waste, hundreds of hills mingled in the general ruin; dammed up rivers, and formed lakes. In a very short space of time, the general features of the country were entirely changed, and 100,000 human beings perished. In 1755, thirty five minutes past nine in the morning, the foundations of Lisbon began to shake—its splendid edifices fell to the ground—almost every house, church, convent, and public building, tumbled down—the bed of the Tagus was raised to its surface—vessels parted their moorings, and crushed together—the great quay crowded with immortal souls, sunk to an unfathomable depth—the sea in mountain waves rolled in, and dashed upon the castle—entered the city, and drove the inhabitants to the adjacent hills for safety.

A greater revolution was made at Antioch, by the memorable earthquake, in May 30th, A. D. 526.—Two hundred and fifty thousand persons perished; many of whom had come from other parts of the country, to the festival of the Ascension.

We may also infer from the circumstances connected with the ruins of the cities, *Herculaneum*, and *Pompeii*, that their destruction was in a moment. Of the latter city Pliny says, “A darkness suddenly overspread the country; not like the darkness of a moonless night, but like that of a closed room, in which the light is suddenly extinguished.—Women screamed, children moaned, men cried. What must have been the feelings of the Pompeians, when roused from their slumbers by the roaring thunders beneath them. In vain they attempted to escape; some of them seized a few of their most valuable articles, and started for a refuge, but were overtaken in the storm. In one street, in front of a mansion, seven skeletons were found, the first carried a lamp, and the rest had something between the bones of their fingers, which they wished to preserve. Other things might be mentioned to prove that this sad catastrophe came upon the inhabitants of the city without warning, “*in the twinkling of an eye.*” Mr. Scott justly remarks, “Who can contemplate the great crater of Kirauea on the island of Haivaii, as described by our missionaries, and not be deeply impressed with the conviction, that there is within the bowels of the earth a latent power, which, when God shall give it commission, shall be abundantly adequate to the production of all the effects spoken of by the apostle.”

As a matter of revelation, we feel bound to believe that this world which we now inhabit will be renovated—the event is future. Our unbelief will not alter the plain declarations of the inspired Word concerning it. “*Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness?*”

LIGHT CALLED FOR!

DEAR BROTHER:—We saw in the Herald and Journal, we should think of Dec. 5th, an article from Bro. P. T. Kenney, of Williamantic, Ct. making some inquiries respecting what Brother

True had previously said in the same paper of 1840—concerning the coming of Christ and fall of the Ottoman empire. Since Bro. Kenney’s article appeared people have been waiting with anxious suspense for a reply from the same E. K. True. Must we all take silence as consent for this brother, that those things which he staked his reputation would not take place, having really so taken place; must we set it down that the Ottoman supremacy has gone, Brother True’s “reputation” and all? Why does not this brother come forward and either make his acknowledgments or defend his “reputation?” Or has this brother sent over the big waters to get at the truth of this matter? Sure we much wish to hear something from him soon in this quarter. And as you live in the near neighborhood of the editor of said paper, will you just inquire of him respecting it. If so, you will much oblige,

Three Members of the Providence Conference.

OBJECTIONS.

THE SECOND ADVENT OF OUR SAVIOR.

MR. EDITOR:—The recent agitation of the subject of Christ’s Second Coming, and the vast importance of correct views in relation to it, induce me to come forward at this time, to discuss it with you in your columns before the public. These few words of introduction are all the preface that I shall prefix to my part of the discussion, and I am therefore ready to commence without further ceremony.

In the first place, then, I object to your views of the Second Advent, because you yourself are not sure that they are correct. Not that I would make certainty a requisite in all cases. But when the “Midnight cry” shall indeed be uttered, it will be in words like these: “Behold the Bridegroom cometh;” not, I think, he cometh, but I may be under a mistake.” I do not believe that God, if he really intended to have the “Midnight Cry” uttered, to warn mankind of this event, would leave it in this dubious condition.

In the next place, I object to your views, because they leave no time for the fulfilment of prophecies which have not yet been fulfilled, and which consequently must be fulfilled; such for instance as the following: all the nations, families, and kindreds of the earth shall be blessed in Abraham and his seed: all the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before him: nations shall beat their swords into plough-shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more: the earth shall be full of the knowledge of the Lord, as the waters cover the sea: the stone that smiteth the image shall become a great mountain, and fill the whole earth: Christ’s dominion shall extend from sea even to sea, and from the river even to the ends of the earth: the Lord shall be king over all the earth: the children of Israel shall dwell in the land that God gave to Jacob, wherein there fathers dwelt; after they have abode many days without a king, &c. they shall seek the Lord &c. in the latter days: the devil shall be bound for a thousand years, and after that be loosed a little season, and go forth and deceive the nations.

These, and many other events, are yet to transpire, and it is therefore manifest to me, that you are in error in supposing that Christ’s Second Advent is at hand.

I am aware that you refer these events to a period subsequent to the Second Advent, and lay those scenes in the *new earth*, which you suppose is to be formed out of the present. But by what authority do you call that the *new earth*, which the scriptures denominate the *earth*. What do you know respecting the *new earth*, excepting that which is contained in the Bible. In that book *something* is denominated the *new earth*, to distinguish it from the *earth*. To say, therefore, that in some passages, the term *earth* means the *new earth*, unless there is something in those cases to show it to be so, is to destroy this distinction, to introduce confusion, and to take great liberty with scripture. Moreover, if by the term *earth*, the *new earth* can be signified, what the need of the latter expression?

Let me not be understood, as undertaking to decide what the *new earth* is—whether a literal new earth, or a regenerated race on the present earth. I merely say, that the expression, the *earth*, does not signify the same as the other expression, the *new earth*; and that when the former expression is used, it signifies the present earth, whatever may be the case with the other expression.

Thirdly, I object to your views, because they put you under the necessity of making two literal resurrections, far distant in time from each other, the latter one a long time after the end of the world; and likewise, because they let loose the devil and the wicked in the immortal state, in the new earth, wherein dwelleth righteousness, to come up against the glorified saints; thus bringing you into collision with various passages of scripture which speak of the *resurrection*, the *day of judgment*, the *last trump*, the *last day*, the *gathering together* of all nations before the Son of Man when he comes in his glory, their subsequent separation, judgment, and eternal sentence, with much more to the same effect.

If I have misstated any of your views in the foregoing remarks, you will please to make the proper corrections. I know that all these views are advocated by some among you; but as to your own particular views on certain of those points, I am not precisely informed. I suppose, however, that you coincide in general with your brethren.

Let this suffice for the introductory. The field is now open, and our respective views must come to the test of investigation, before the community, and not merely before your particular friends or mine. And let us both remember, that though every man seemeth just in his own cause, his neighbor cometh, and searcheth him. These considerations should be sufficient to induce us to ponder well what we commit to paper on this occasion.

Yours, ORIGEN BACHELER.

REV. ETHAN SMITH.

The columns of the N. Y. Evangelist, and N. Y. Watchman, are now becoming heavily charged with strictures in opposition to the doctrine of Christ's second coming, as advocated by the late conference at the Broadway Tabernacle, in the city of New York. And yet the editor of the Watchman, as understood, does not sympathize in this opposition. The writer of these strictures is the much-known Rev. Ethan Smith, late of Boston, who has long been publishing on the prophecies, and maintaining, as he is now doing again, the scheme of a temporal millennium, to take place before Christ's coming per-

sonally and gloriously to reign with his saints in the kingdom of God. And thus, Mr. Smith, by helping to open wide the religious papers of the city to the discussion of this question, is doing much, indirectly, to open also the eyes of all the spiritually minded, to see clearly, if we mistake not, that his theory of a millennium, though quite popular in this country for the last fifty or one hundred years only, is but a fable, a delusion, originated by the false prophet; and that the real foretold reign of Christ, with his saints, will commence only at the resurrection of the dead, which will then continue in the "*new earth*" and "*heavens*," during the vast ages of eternity, while all unbelievers will be suffering in torments the curse of God's violated law. Let the church "*hear with both ears, and then judge.*" We rejoice in this more public opening of the discussion.

SIGNS OF THE TIMES.

BOSTON, FEB. 15, 1842.

EDITORIAL CORRESPONDENCE.

Williamantic, Ct. Jan. 25, 1842.

Dear Bro. Himes,—As I have a few moments leisure, I will improve it by giving a brief account of my tour thus far. Taking the Worcester and Norwich cars, on Saturday the 15th inst. I arrived at Pomfret, Ct. about 11 o'clock, A. M. and that evening commenced my lectures in the Baptist Meeting house in that place. There is a most deep interest waking up all through the community in this region, on the doctrine of the Second Advent. The lectures from the first were fully attended, and an increasing interest was manifested as they proceeded.

Tuesday, the 18th, our Second Advent Conference began, under the most auspicious circumstances. The weather and travelling were most delightful, the audience full, solemn and attentive; and what is still more valuable, the spirit of God was manifestly moving upon the hearts of the congregation. You will bear me witness, Bro. Himes, that no Conference we have yet attended has been more manifestly owned of God, and attended with his Divine blessing in arousing the Church, and in the awakening of sinners. The most strongly prejudiced against the doctrine, and opposed to the Conference, on the ground that it would distract and divide the Church, and prevent a revival, have lived to see all their fears dissipated, and to witness a deep and solemn interest pervading the community on the subject of religion, and scores of sinners seeking the Lord. Universalists and sceptics are shaken from their sandy foundation, and are now building on the Rock of ages.

Brethren, both in the ministry and membership, of the various denominations in adjacent towns, were present, and participated in the exercises of the Conference. Several ministers in the vicinity are thoroughly converted to the doctrine of the coming of the Lord in 1843, and I think will not shun to declare the whole counsel of God on the subject.

Friday evening I commenced a course of lectures in Bro. Coe's Church in Brooklyn, Ct. and closed Sabbath evening. There, also, the doctrine has many strong advocates, and some warm opposers. Dr. Huntington, pastor of the Baptist Church in that place, is decided on the doctrine, and I think is about ready to give himself to the work of lecturing

as soon as the door opens. The Lord was with us there, and several were deeply awakened to a sense of their sins and danger. Bro. French's lectures have done great good through this region. Many, through his instrumentality, have been converted to God.

Yesterday, (Monday,) I came to this place, and began my lectures last evening, and leave to-morrow. The interest here is deep and strong. Bro. Kinney is full in the faith, and boldly declares his belief. I go from here to Hartford, and spend two days, and from thence to Springfield.

In haste,

J. LITCH.

SANDY-HILL CONFERENCE.

This pleasant and thriving village is situated fifty-two miles north from Albany, and twenty-one miles south of lake Champlain. The interest excited in this vicinity by the Low-Hampton conference in Nov. last, has been constantly increasing to the present time, when it has risen to an overwhelming flood, and it seems as if it would sweep every thing before its heavy surges. Truly, God is in this place manifested in his saving power.

The appointment for the conference was made at the Low-Hampton conference, and the announcement of the time of holding it has been looked for with deep anxiety by the community generally. Br. Miller came into the place the Thursday preceeding the conference, and commenced a course of lectures which were attended with an abundant blessing. The Presbyterian church was cordially opened both for his lectures and the conference.

The Conference commenced Tuesday, Feb. 1—under the most favorable circumstances, with a goodly number of brethren, both in the ministry and membership of the various denominations in this section of the country. The impression is deep on the public mind, that *this is the midnight cry*, and is the sure precursor of the coming bridegroom. The effect of the doctrine on the churches is electrical; it is a perfect solvent for that bane of christianity, a spirit of bigotry and sectarianism. Christians have been aroused to duty, backsliders humbled before God and constrained to confess their sins and ask forgiveness; long existing enmity and hostility between neighbors has been removed and given up; Universalists of many years standing, look around for the foundation of their hopes, but can find none, they stand trembling on the verge of ruin, and have just awoke to discover their danger. Infidels, who for years have blasphemed God and disregarded his law, now stand aghast at their impiety and sins, and earnestly enquire what must we do to be saved. In short, THE WORK OF GOD is going on among this people in a glorious manner. Friday evening, the close of our Conference, about a hundred rose for prayer; from the child of a few years, to the grey headed infidel. It was such a scene as we have seldom witnessed, and one also, over which angels rejoice. A large class of the seekers were young men, in the bloom of life. An incident occurred the last evening which did much to deepen the impression made by the lectures. H. B. Northrop, Esq., a prominent lawyer of this county, arose, and remarked, that "He had stood in that bar* many times and addressed a Jury of twelve sensible men, presenting evidence and arguments which he knew were weak and fallacious, and he

* The services were in the Court-House that evening.

knew others might have seen it; but he had sat down with the confident expectation that these 12 sensible men would give him their verdict. He had attended those lectures, and had done it with a mind strongly predisposed to reject the doctrine and exceedingly sceptical. He had attended with a determination, if possible, to overthrow the theory, and to exult with a feeling of triumph if he succeeded; he had watched every word and sentence, and made an effort at every point where he thought there was a possibility of making a breach, but had been unable to do it."

And now after making himself acquainted with history, sacred and profane, with prophecies and prophetic periods, as far as his circumstances would permit him to do, he would frankly confess, that he had never found any theory that will compare with this, for strength of evidence. He would not say that he believed the event would take place in 1843, or within ten years of that, but he could see no reason why it would not take place then! at any rate, he was satisfied if there was any truth in the Bible, the event was near! and that this calculation is the nearest we can possibly come to the time.

The friends of the cause in this vicinity are taking hold of this work with an energy worthy of their faith. A Committee has been appointed, to collect funds for the purpose of circulating publications through the whole vicinity by means of an agent who is to take them, and sell, and distribute at his discretion. The plan is an excellent one, and ought to be followed by every county in the land, and that immediately. Something like \$200 is already subscribed, and more is expected soon. The cause is rapidly progressing in this section, so that the old doctrine of a temporal millennium is hardly lisped from any quarter.

EDS.

Sandy-Hill, Feb. 5th, 1842.

BOSTON RECORDER.

We laid two books upon the Editor's table not long since, only one of which he has condescended to notice. He noticed Miller's exposition of the 24th of Matthew; but as yet keeps his readers in the dark relative to Mr. Spaulding, on the second coming of Christ. Why does he not notice *this work*? It was written by an able *orthodox divine*. Surely he is not afraid of the truth?

But in noticing the 24th of Matthew, he has introduced an extract from "Dr. Williston, Durham N. Y. on the speculations of Mr. Miller:

"As to Miller's scheme," he says, "I believe it to be, from what I have heard of it, not only wrong, but mischievous in its tendency—mischievous in two respects; First, as far as it is believed, it will check our prospective efforts for the conversion of the world. Who will undertake to learn a new language to qualify himself to preach the gospel to a heathen nation, when it will require as much time to learn it, as the long-suffering of God will wait? Secondly, if Mr. Miller's scheme prove to be false, it will tend greatly to harden men's hearts, and do much to promote the cause of Infidelity."

1. Dr. W. "believes from what he has heard of it!! He knows nothing only what he has heard. Such a man is not fit to pass judgment. 2. "It is mischievous in two respects." 1. It destroys the modern plans of the church in their attempt to convert the world. 2. It will lead to "infidelity!" As to the first charge, we have only to say, that God's word authorizes no such scheme. He has never promised to convert the whole world; on the con-

trary he assures us that the "wheat and the tares will grow together till the harvest—the End of the world!" 2. As to the tendency of the doctrine to "infidelity," we have nothing to say, further than, at present, its tendency is to convert infidels to Christ. We will wait for the rest.

The Recorder goes on to say that "Mr. Miller ridicules all the efforts of Missionary societies, Bible societies, &c., as preposterous and absurd!" This statement is *totally untrue*, as all Mr. M's writings will show. No man prizes these societies higher than he does.

MR. MILLER'S LECTURES.

THE GENERAL CONFERENCE—OUR WORK.—We now present the following plan of labor for the two months to come.

NASHUA N. H. Bro. Miller will commence a course of Lectures Feb. 24th. and close March 2. The Conference will be held in connexion with the Lectures in the forenoon of each day during the time, Sabbath excepted.

Providence R. I. Course of Lectures by Bro. Miller, and Conference, as above. To commence March 4th. and close the 11th.

Worcester, Mass. March 12, course of Lectures by Bro. Miller, close Sabbath, 20. Conference as above. Hartford, Ct. March 22, course of Lectures and Conference, close the 31st.

New York city, April. Arrangements will be made known hereafter.

REMARKS.—It is very desirable that all the ministers and brethren in the vicinity of these meetings, who are interested in the progress of the doctrine of the speedy coming of Christ, should attend. Nothing of a trivial nature should hinder them. We should make an effort to enlist in the above meetings from fifty to one hundred Lecturers who will go into the field without delay. The calls are numerous and urgent from all parts of the country. *They must be supplied.* Who will go? Brethren, let us meet and consult in the above meetings, and make the effort at least, to respond to the hundreds of calls for the proclamation of the glad tidings.

CONFERENCE IN CORRINA ME. We are unable to make any thing of the minutes of the meeting sent us; but of the result, we are able to speak *distinctly*. We have just received a letter from Eld. Bridges, and others who inform us that a glorious revival has commenced as the result of the Conference in that place. Many backsliders have been reclaimed, and sinners are being converted to God.

The interest excited by the conference in that vicinity is so great, that another is to be held at Newport village, Me. to commence the second Tuesday in March.

They make a very pressing request for Bro. Fitch, Litch and others to attend. The brethren there must have help.

BRO. FRENCH. Has been laboring with success in Newburyport, Salisbury, Mason, N. H. It will be seen that he goes to Lowell next.

NASHUA, N. H. Bro. Preble is now laboring in this place with success. He writes: "that the Lord is doing great things for us in Nashua. I have baptised the two last Sabbaths in succession, and shall again next Sabbath. Some Universalists, stout hearted profane men, have become praying men! Meetings are full, and great interest is manifested, on the subject of Salvation—also on the coming of

the Lord. I bless God that I have been willing to give the "*midnight cry*." Bro. Preble, was EXCOMMUNICATED from the F. W. Baptist church, in Nashua a short time since. He was their former Pastor. But he is now *excommunicated* from that body. Our friends need not be alarmed, for the charges preferred, will shut no one out of the kingdom of God. He has nothing to fear.

THE MOVEMENT.—The glorious movement relating to the second Advent, is going on with unexampled interest. The people are calling from all parts of the country for lectures on the subject. The papers are beginning to speak out on the subject with seriousness and alarm. They have held us in great contempt. They have asked, "What do these feeble Jews?" But the tune is turned. Now they begin to discuss the subject, and attempt to defend the fables of the Jews return, and spiritual millennium before the coming of Christ. But it is all in vain. The truth is published among the *common people*, and they are receiving it. They understand it. They believe it. Let the discussion go on; we have nothing to fear. The more discussion and opposition the more light, and the more certain and speedy triumph.

THE WEEKLY.

This paper will be published weekly after the close of this volume. A volume will be published in six months, (24 numbers) at *one dollar in advance!*

JAMES M. THOMAS OF S. C. We are glad to hear from this brother once more. We had almost concluded that Bro. Merrideth had put him down, by his severe proscription. But we find it otherwise. We hope that Bro. Thomas will go to work in good earnest in the South, and let the "*midnight cry*," be heard through that entire region. We shall try to help him soon.

"THE END OF THE WORLD NOT YET." A discourse delivered in the North Church, Newburyport, on the last evening of the year 1841. By P. F. Dimmick, Pastor of the church. Published by Charles Whipple, Newburyport, Mass. Price 12 1-2 cents, for sale at this office.

Mr. Dimmick has made a serious effort to overthrow the theory we advocate. We shall notice it hereafter.

SURELY I COME QUICKLY: A LETTER TO EVERY BODY! LONDON, 1835. By the author of "*Why are you afraid of the cholera!*" We have received one copy of this letter, and shall publish it forthwith. It will be read, no doubt, by "*every body*."

NOTICE. Bro. Calvin French, was to commence a course of Lectures on the Second Advent, in the Christian Chapel, Lowell St. in Lowell, Saturday Feb. 12. He will commence a course in Newtown N. H. on Saturday 26 inst.

CASCO STREET CHURCH IN CONFERENCE CONVENED.—Whereas, an article has appeared in the Universalist Palladium, printed in this city, stating that sixty of the Miller converts have been turned out of the Casco Street Church within the space of three months; and that previous to that time over one hundred have been excommunicated; and whereas some other papers have copied, and given publicity to the same report. We judge it a duty to inform the public that not more than twenty have been excommunicated from this Church since Mr.

Miller first gave his lectures in this city, and that we know not that any of them were believers in Miller's doctrine, or his converts.

Wherefore Resolved, That we consider said representation false, and we request those rappers which may have inserted said statement to disabuse the public of the imposition palmed upon them by that paper, by giving this communication an insertion as soon as may be.

By order of the Casco Street Church, Portland, Me. convened at their Chapel, Feb. 3d, 1842.

ELBRIDGE TOBIE, Church Clerk.

LETTER FROM JAMES A. BEGG.

GLASGOW, SCOTLAND.

REV. DEAR SIR:—I herewith send notes of the first of my lectures on Prophecy formerly promised.* The offer, I found, was too readily made; as the labor of fulfilling it has proved greater than I anticipated, and my time more occupied than I then had reason to expect. The fulness of these notes will, however, enable you to subdivide the lecture, should you still think of printing it—in which case, I hope to be able to send the next within more reasonable time. It is my desire in so far as the demands of business and other necessary claims upon my attention admit, to be helpful in directing the thoughts of the church and the world to the "Prophecy of the scripture," and other truths of God not less neglected; for, although I am quite convinced that the date which you have fixed for that of the coming of Christ, rests on a mistaken view of the subject, I yet believe that the true time before Christ's coming will be found too short for what many expect, and crowded with events for which the church is little prepared.

In return for the information derived from your "Signs of the Times," as to the spread of the knowledge of the advent in America, it may be interesting to you to know that in this country, although the subject excited far less public notice, I am satisfied it is making a decided advance, in a greater way among those with whom religion is a reality. You will not of course understand me to mean that the scripture view of the time and purpose of Christ's coming is received generally by those who are truly religious; very far is this from being the case; but, I have occasion to know that among such, both lay and clerical, it is decidedly gaining ground. The great Adversary, however, finds means, by occupying men's minds, and exhausting their energies upon questions of less importance, to divert their attention from what is of more vital consequence. But by the shaking of the great ecclesiastical establishments of this country and other prevailing systems, and by their eventual overthrow, God may be preparing the way for a more general reception of truths which these institutions have contributed in no small degree to obstruct. In these, I doubt not, there has been continued with greater effect much of the evil to which Paul referred when he foretold the "falling away." For how convenient it may have been to lay all the enormity to the charge of Popery, the leaven therein embalmed, is far from having been all purged out by protesting Reformers. But even to the forms of that very corrupt church, so long protested against, there is at present no slight approximation. Eminent men in our chief University in England, have of late years been laboring, and with too great success, to introduce

into the Episcopal church both the outward observances, and the doctrines hitherto denounced. as the distinctive characteristics of Romanism. Preparation seems thus being made for a more marked apostasy—to have a short-lived existence ere the Lord shall come for its utter destruction. The needed safety lies in cleaving more closely to the Lord, and to his blessed truth as revealed in His word—into the room of which those referred to, are exulting the authority of fallible men. From this sad delusion, and God-dishonoring sin, may we and you, and all friends be preserved. With love to, and prayer for those who love Christ's appearing, I am Rev. Dear Sir, yours very sincerely, J. A. BEGG.

35 Argyll Arcade, Glasgow, Dec. 1st. 1841.

GENERAL CONFERENCE AT POMFRET, Ct.

DEAR BR. HIMES:—I shall attempt to give you a brief sketch of the proceedings of the General Conference holden in Pomfret, Conn., Jan. 18, 19, 20, 1842. The Conference assembled in the Baptist church, Jan. 18th, at 10 o'clock A. M., called to order by J. V. Himes. A committee of five was chosen to nominate officers for the Conference, viz. J. V. Himes, J. Litch, Warren Cooper, Williams Thayer, N. Billings. The Conference was then addressed by J. V. Himes; first setting forth the object of the Conference. 2d. The fallacious notion of the present temporal millennium, to which the church is now looking. Adjourned half past 1. Afternoon session, after prayer and singing, committee of Nomination reported the following servants for the Convention; Wms. Thayer Chairman, Rufus Pike Asst. Secretary. J. Litch then proceeded to state, as a bold attack had been made on the temporal millennium, he felt bound as an act of justice to present a better one, which he clearly did in the exposition of the 20th chap. of Rev.

Evening session met at half past 6, opened by prayer and singing. Discourse by J. Litch, on the 2300 days in Dan. viii. 14.

Wednesday 19th inst. open half past 10 A. M. by prayer and singing. It was proposed to open the morning session in addresses by various brethren, on their experience and views of the second advent doctrine. J. V. Himes reviewed the proceedings of the past day, followed by the Chairman, stating his views and reasons for embracing them. Mr. Johnson of Worcester stated his firm belief in the second advent and time, and reasons, and determination to devote his all to the work. Rev. T. Kenney, also, of Williamantic, Ct., and Dr. Huntington of Brooklyn, stated that the times placed Ministers of the gospel in a responsible situation indeed—that they ought to come out and give their opinions, and those who oppose, are lulling sinners and the church to sleep; he had read much on the subject and was obliged to give up the idea of a temporal millennium because it is not the millennium of the Bible; he was not fully established in the time, but was examining it.

Afternoon session opened at half past 1, by prayer and singing. J. V. Himes read the vision in Dan. vii., and proposed the following questions—answered by J. Litch.

Ques. 1st.—Was the kingdom set up in the days of the 10 kings, or in the days of Augustus Caesar? 2d. Does the time of the kingdom bring us to a temporal millennium, or an eternal state. 3d. If it is not an eternal kingdom, what is the meaning? Remainder of the time taken in the explanation of Rom. xi. 11, 12.

Evening session opened with prayer and sing-

ing; J. Litch then gave an exposition of Dan. xii. and xiii.

Jan. 20th A. M. session, Conference opened by prayer and singing. Br. J. Litch, addressed the church in a solemn manner, on the importance of being humble before God in watchfulness and prayer, and related his experience; followed by J. V. Himes, urging in a pathetic manner, the importance of dedicating soul and body wholly to God. Remainder of the morning occupied in remarks from brethren and sisters. Afternoon session opened at half past 1, by prayer and singing; addressed by J. V. Himes, on the importance of proclaiming the midnight cry, and how it has been, and now is being proclaimed throughout every quarter of the globe; secondly, the object of this work, and the reasons for believing Christ to be near, and the necessity of doing with our whole heart what our hands find to do, and the way to do it.

Evening, audience listened to J. Litch, from 9th chap. Rev., setting forth the fulfillment of the prophecies, from historical facts respecting the rise and progress of the Ottoman Empire, and its fall, during the year 1840.

RUFUS PIKE, Asst. Secretary.

REVIEW OF DOWLING'S REPLY TO MILLER.

We have already remarked that although more than 2000 years have passed since the alleged fulfillment of the 2300 days vision, yet up to this time no one of those who take this ground have been able to show that it was fulfilled. Mr. D. in his 6th section takes up this point under the following language.

"SECTION 6.—This time fulfilled in the duration of the persecutions of Antiochus Epiphanes, at Jerusalem.

Now let us inquire whether the time during which the daily sacrifices were taken away did actually agree with this prediction, thus understood.

Dr. Prideaux informs us that in the year B. C. 168, when Antiochus had issued a decree commanding all his subjects to conform to his own religion, "he sent into Judea and Samaria, one Athenæus, an old man, who being well versed in all the rites of the Grecian idolatry, was thought a very proper person to initiate those people into the observance of them. On his coming to Jerusalem, and there executing his commission, all sacrifices to the God of Israel were made to cease, all the observances of the Jewish religion were suppressed, and the temple itself was polluted and made unfit for God's worship. The Syrian soldiers under this overseer were the chief missionaries, and by them this conversion of the Jews to the king's religion was effected. Having thus expelled the Jewish worship out of the temple, they introduced thither the heathen in its stead, and consecrated the temple to the worship of the chief of their false gods; Jupiter Olympus, erected his image upon one part of the altar of holocaust, and upon another part, just in front of the image, built another lesser altar, whereon they sacrificed to him."

This image was erected on the 15th day of the month Casleu, (answering partly to November and partly to December,) and on the 25th of the same month they there began their sacrifices to Jupiter. [See Maccabees. ii. 54, 59.]

Exactly three years from this time, when Judas Maccabæus had conquered and expelled the soldiers of Antiochus, the pious Jews having purified the temple, and made a new altar of incense, solemnly dedicated the temple anew to

* These will be given in future numbers of the "Signs of the Times."

the worship of Jehovah, on the 25th of the month Casleu, [see 1. Mac. iv : 52.] the very same day on which three years before the sacrifices to Jupiter had commenced.

The half of 2300 days, as we have seen, is three years and 55 days. We are not informed by any historian exactly how many days elapsed between the time when Athenæus stopped the daily sacrifices, and the 25th of the month Casleu, when Jupiter was worshipped in the temple. Had we been thus informed, I have no doubt that we should find that time to be exactly 55 days; and thus that "the daily sacrifice was taken away" for 2300 evening and morning offerings, and the worship of Jehovah in his temple abolished for 1150 days, or three years and 55 days."

The nearest he can come to the point, is that the time was fulfilled within 55, or, as the least excess of predicted, over fulfilled time, 45 days. Again he says in a note, page 75,

"Those who make it 2300 entire days, reckon not from the time 'the daily sacrifice was taken away,' but from the beginning of the troubles, the first defection of Menelaus, the high priest, which was rather over six years before the cleansing of the sanctuary by Judas Macabeas."

In this way of reckoning time and applying it, there is an excess of about a hundred days in prophecy more than in history. But says Mr. D. after stating what time the historian has given us, and that "we are not informed by any historian exactly how many days elapsed between the time when Athenæus stopped the daily sacrifices, and the 25th of the month Casleu, when Jupiter was worshipped in the temple;" had we been thus informed, I have no doubt that we should find it to be exactly 55 days." The reader will here perceive the evidence Mr. D. has, and the basis of his argument for the application of the vision to Antiochus. It was never yet shown to have been fulfilled in him.

SECTION 7th, is devoted to an "examination of Mr. Miller's date for the commencement of the 2300 days or years."

After stating to his readers that Mr. Miller begins the 2300 of Daniel viii. 14, at the same time with the 70 weeks of the 9th chapter, calling the days years, and ending them A. D. 1843 he says,

"The reader is already aware that I do not regard the 'two thousand three hundred evenings and mornings' as prophetic days or years. As, however, some of my readers may suppose that years are possibly intended by the 2300 days, I shall proceed to show that *even upon the supposition that this is the case*, Mr. Miller is still egregiously in error, in the date of their commencement, and consequently in that of their termination.

Let it be remembered that Mr. Miller acknowledges (p. 49) that the kingdom of the he-goat [Dan. viii. 8.] means, the establishment of the Grecian empire under Alexander the Great, and that this event occurred in the year B. C. 331.

Let the reader also remember that Mr. M. acknowledges in the same page, that by the four notable horns explained by the angel [verse 22] as meaning four kingdoms, we are to understand the division of Alexander's dominions into four kingdoms under four of his principal captains, and that this division took place, B. C. 301. Now the prophecy says (verse 23) that *in the latter time of their kingdom*, a king of fierce countenance shall arise, &c. By him (verse 11, 12) the daily sacrifice was to be taken away, &c. In the 13th verse, it is asked, for

how long a time this vision shall last, and the daily sacrifice be taken away, &c., and the answer is, "Unto two thousand and three hundred days."

Now let the reader observe that notwithstanding the above admission, Mr. M. places the commencement of these 2300 days [years] in the year B. C. 457, that is, more than a century before the he-goat or the four notable horns or the little horn had any existence! Is it not the very height of absurdity, to fix the date of the beginning of these calamities, (which the prophecy says were to occur *in the latter time* of the four kingdoms which sprung from Alexander's,) more than a century before Alexander was born, and 126 years before the establishment of Alexander's Grecian empire! To express this in the symbolical language of the prophecy, is it not somewhat extraordinary, that this "little horn" (whatever was meant by it) should spring out of one of the four horns upon the head of the goat, more than a century before the goat had any existence?

And yet this is the absurdity upon which Mr. M. builds his whole theory of the coming of Christ in 1843. Had not Mr. M. expressed himself on this point in language which cannot be misunderstood, I could scarcely have believed it possible that he would think of placing the horn which was to spring from the head of the goat, before the time when the goat began to exist! or, in other words, that he would be guilty of the absurdity of placing a king or kingdom which was to spring from another kingdom, before the commencement of the parent kingdom! The goat only began to exist, that is to say, Alexander's kingdom only arose in the year B. C. 331, and if we were to date the commencement of the little horn, even here, supposing the 2300 days to be years, it would bring the termination of them not before A. D. 1969.

Thus, 2300

331 Before Christ.

A. D. 1969

But the true date is the date of the taking away the daily sacrifices in the temple by Antiochus Epiphanes, B. C. 168, and if the days meant years, this would bring the termination of them down to A. D. 2132.

2300

168 B. C.

A. D. 2132

Either of these dates is, of course, far too distant for Mr. Miller's scheme, and therefore he places the commencement of the 2300 days, B. C. 457.

2300

457

A. D. 1843

1. "I do not regard the 2300 evenings and mornings as prophetic days or years." But it has already been shown that they do not mean what Mr. D. supposes them to signify, and that they were not fulfilled as he has supposed.

2. "If they do mean years Mr. M. is egregiously in error, in the date of their commencement and termination."

To show the egregious error, he changes the reading of the text, and adopts that of Lowth, "How long shall the vision last, the daily sacrifice be taken away," &c; then the little horn which came out of one of the four horns of the goat, took away the daily sacrifice; that horn, whatever it was, could not come up before the

goat existed, which was not until B. C. 331. And the division of the kingdom of the goat, not until B. C. 301. Hence, it is absurd to date a vision before the power it predicts existed. In reply we contend, 1. For the propriety and correctness of the reading of our translation, with out the supplied words, "How long shall be the vision, the daily, and transgression of desolation, to give both the sanctuary and host to be trodden under foot."

2. The word *sacrifice*, which Lowth inserts, is not in the text. It is the daily and transgression of desolation." There is no good reason which can be assigned, why the word *sacrifice* should be inserted. Whatever the daily does mean, it is according to Mr. D.'s acknowledgement, something to be taken away 1335 years before the end, when Daniel will stand in his lot, at the end of the days. See Dan. xii. 11—13. Which days Mr. D. admits to be years.

3. "The daily and transgression of desolation," are two desolating powers, which were to tread under foot both the sanctuary and host. The *daily* was to do it first, and then the little horn was to have a host given him against the daily. And the place of his, (the daily's) sanctuary was to be cast down. See Dan. xi. 31. "They shall take away the daily, and place the abomination that maketh desolate." That is, the daily shall cease its persecution, and the transgression of desolation will take its place and tread down the saints. But who shall take away the daily, and cast down the place of his sanctuary? The host that was given him, (the little horn.)

What *two* desolating powers, or spirits, have wasted the church? Answer, Paganism, under the Chaldeans, Medo Persians, Grecians, and imperial Rome, and for a season under the Gothic conquerors of Rome. Then, Popery succeeded, and desolated the church for 1290 years. These two spirits have been the two desolating powers.

3. The inquiry was not, "How long the daily should be taken away, and the transgression of desolation continue;" but "How long the vision, the daily, and transgression of desolation." How long the vision of the continuance of both! Will Mr. D. contend that the ram was not a part of the vision? Or that the goat was not another part of it? If the ram and goat were parts of the vision, then the 2300 days, the length of the vision, must cover that ground.

The absurdity, therefore, of dating the vision before the goat had an existence, vanishes. That little horn, let it be kept in remembrance, has already been proved to be the papal power, which came out of Greece, and came up among the ten horns of the Roman Empire.

Again, Mr. D. says:—

"But the reader who has not read Mr. Miller's book, will inquire, Does he place the date so far back, without the shadow of a reason? I reply, I have read his third lecture very carefully, to discover whether he has any reason whatever, for placing the commencement of the 2300 years at the same time as the commencement of the 70 weeks; and I can discover none, except a most singular inference he draws from Dan. viii. 21, 'the man Gabriel, whom I had seen in the vision,' at the beginning, touched me, &c."

The inference Mr. Miller draws from the expression in this verse, "the vision," which, for the sake of emphasis, he has printed in italics 7 times in one page, p. 57, is that the vision of the 70 weeks, and the vision of the 2300 days, are only one vision, and that the former vision of

490 years is a part of the latter. But lest I should be supposed incorrectly to charge Mr. M. with an absurdity which he does not maintain, I will give his own words to show that I do not misrepresent his views. On p. 57 Mr. M. says, "We learn by the instruction of Gabriel that the seventy weeks were a part of the vision."—And again, "We think the proof is strong that the vision of Daniel begins 457 years before Christ; take which from 2300, leaves 1843, when the vision must be finished." And again, "Do you believe the Bible is true?" he asks the objector, "We do." "Then if the Bible is true, Daniel's 70 weeks are a part of the vision, and 490 years were accomplished when the Messiah was cut off; then 1810 years afterwards, the vision is completed, which would be fulfilled in 1843."

To these sage reasonings about the vision, it is only necessary to remark, firstly, that the vision of the 2300 days, and the vision of the 70 weeks, were seen by Daniel at two separate times; the former in the third year of Belshazzar; the latter, 15 or 16 years after, in the reign of Darius; that they refer to entirely different events, and are, therefore, not two parts of the same vision, but two distinct visions; and secondly, that this emphatic *THE*, upon which so much dependence is placed, is not in the Hebrew. It is in the original merely, "the angel Gabriel, whom I had seen in vision, (Heb. becha-zon,) at the beginning, &c." The Hebrew article (*hai*, the) is not there."

On this we remark, 1. Mr. D. has quoted a passage and put into Mr. Miller's mouth, on which he does not lay any stress, viz. Dan. ix. 21. *The vision*; whereas the text on which Mr. M. lays his stress, is verse 23; "Consider the vision."

2. Mr. D. denies that the Hebrew article *hai* [the] is in Dan. ix. 21. But will he deny that the *points* render it just and right to render the word by "THE VISION." For such a rendering we have high authority; and when Mr. D. denies its correctness, it shall be forthcoming.

But Mr. D. has read Mr. M.'s book over very carefully, but can see no reason why he begins the 70 weeks, and 2300 days together, except that one expression, "the vision," Dan. ix. 21. We are sorry for him, and will try to enlighten him. We confess however, it is with but little hope of success: and were it not for the hope that some others might be benefited by it, besides Mr. D. we should have but little courage to proceed.

1. The first reason we give for beginning the 2300 days there, is, that the vision began in the Medo Persian reign; but if it had begun over two years back of where we place it, it would have ended before *now*, which it has not: For the sanctuary is not yet cleansed: Jerusalem is yet trodden down of the Gentiles. And 2. Between the 5th and 7th year of Artaxerxes, there was no epoch from which there is any show of propriety in dating the vision. The 7th year of Artaxerxes, is, according to Mr. D.'s showing, a period of sufficient importance in the estimation of Jehovah to make it the date of the 70 weeks.

3. There is no date between the 7th of Artaxerxes and the end of the Medo Persian reign from which there is any show of propriety in dating the vision: and if we leave the Medo-Persian kingdom, and date it at the conquest of Alexander, we throw out an important part of the vision, which we have no right to do.

4. When Daniel had seen the vision and sought for the meaning, Gabriel was sent to make him understand the vision. He said, "AT THE TIME OF THE END shall be the vision." "I will make thee know what shall be in the last end of the indignation, for at the time appointed the end shall be." "The vision of the evening and morning which was told is true, wherefore shut thou up the vision for it shall be for many days." "I was astonished at the vision but none understood it." From these quotations we learn that Daniel did seek, Gabriel was sent to instruct and give him an understanding of the vision, but he did not understand it: but he "was astonished at the vision." In the 1st year of Darius, Daniel found by books that the seventy years captivity of the Jews in Babylon were ended, and began immediately to confess his own and his people's sins and to pray that God would remember Jerusalem and his people, and cause his face to shine upon his SANCTUARY that was desolate &c. And while he was speaking, and praying, &c. for the holy mountain of his God. "Yea, whilst I was speaking in prayer, even the man Gabriel, whom I had seen in the vision* at the beginning being caused to fly swiftly touched me about the time of the evening oblation. And he informed me and talked with me and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth and I am come to show thee, for thou art greatly beloved, therefore understand the matter and consider the vision."

1. Daniel had been told, Dan. viii. 14, that the sanctuary would be cleansed at the end of 2300 days. But he did not understand the vision.

2. In the first year of Darius, 15 years after, he supposed as the seventy years had ended, the time had arrived for the cleansing of the sanctuary and the holy city; and immediately began to pray for it.

3. As soon as he began to pray with that object in view, the commandment came forth to Gabriel to go and instruct Daniel. He was on a wrong track and Gabriel came to set him right. Being caused to fly swiftly he touched Daniel in the midst of his prayer even while he was speaking in prayer. He told him "I am now come forth to give thee skill and understanding," "therefore understand the matter and consider the vision."

4. He proceeded to assure Daniel that so far from the time being come for the cleansing of the sanctuary, that the sin of the people had not been completed. Verse 24. "Seventy weeks are determined upon thy people and thy holy city, to finish the transgression, and to make an end of sins," &c. He then told him when to commence the period. Verse 25. "Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince, shall be seven weeks and three score and two weeks," &c. Verse 26. And after three score and two weeks shall Messiah be cut off; and the people of the prince that shall come shall destroy the city and the sanctuary, referring to its destruction by the Romans. "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease, and for overspreading of abominations he shall make it (the city and sanctuary) desolate even until the consummation."

5. I ask, if Gabriel did not instruct Daniel

how long the sanctuary should be desolate on account of the overspreading of abominations, what did he inform him? The desecration was brought down this side the death of Messiah and the end of sacrifices by the coming of the anti-type, and the destruction of the city (Jerusalem) and the sanctuary, (the holy place) was to take place and be perpetuated even to the consummation.

6. As Daniel had seen a vision of 2300 days, which was to continue to the end, "for at the time appointed the end shall be;" and as he did not understand the vision when the instruction of Gabriel ended, and as 15 years after, he began to pray that it might be fulfilled then; and as Gabriel, the same messenger who had before instructed him, was sent with great swiftness to instruct him and give him skill and understanding, directing him to consider "the vision," then telling him how long it would be before the sins of the city and people would be fulfilled, and that after that the city and sanctuary would be destroyed and made desolate even to the consummation, we can but understand Gabriel to be instructing Daniel into the meaning of the 2300 days, at the termination of which the sanctuary is to be cleansed, the end come, and the consummation take place. And also we cannot see how he did give him any light on the subject except it was by making the 70 weeks the key to the former vision.

* Although Mr. Miller does not base his argument on this expression, yet we shall make use of it in support of our main position, that the 70 weeks are the key to the 2300 days' vision. We contend that the definite article is correctly inserted in the text. But admitting it was not correctly inserted, it is perfectly immaterial to our purpose. For nothing is clearer than that Daniel refers to his interview with Gabriel as recorded in the 8th chapter. So whether it is "vision" simply, or "the vision," is of no consequence.

THE WEEKLY.

We have been solicited by many of our subscribers and correspondents, to publish the "Signs of the Times" weekly. This we are ready and willing to do, if the friends will support it by their subscriptions. The present volume will not meet the actual expense, even without reckoning a farthing for the services of the senior editor, and publisher. He has no means of meeting the deficit but by self-denial and sacrifice. It will not therefore be expected that he will run a risk, by incurring any responsibilities, unless others are willing to sacrifice with him in the cause.

THE PROPOSAL.

We propose to publish the *third volume* of the "Signs of the Times," weekly, for six months, commencing April 6th, 1842, one dollar for the volume. On this plan there will be no risk, and the experiment can be tried without confusion, or difficulty. At the same time if it should be thought best, after the trial is made for a time, to publish semi-monthly again, it can be done, and the requisite numbers given to make the volume, as heretofore.

We expect to secure a number of new writers who will give much interest to the next volume.

With this statement, we submit the whole matter to our kind patrons, desiring, as far as practicable, to be guided by their counsel, in what we do for the publication of the "Midnight cry."

JOSHUA V. HIMES.

Boston, Jan. 15, 1842.

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SIGNS OF THE TIMES

AND EXPOSITOR OF PROPHECY.

VOLUME II.--NO. 23.

BOSTON, MARCH 1, 1842.

WHOLE NO. 47.

SECOND COMING OF CHRIST.

LETTER FROM REV. J. STARKWEATHER.

DEAR BR. HIMES:—At the late convention in your chapel I intimated that, as I had pursued nearly the same course which Br. Fitch had pursued in examining the question respecting Christ's personal appearance upon earth, to reign a thousand years with his saints, before the final judgment of the wicked, and found myself unable to come to the same conclusion, for reasons which he seemed to have overlooked, I should be willing to state these reasons to the public. At the same time, you expressed a wish that I would do it, and offered to publish them, if permitted, in the Signs of the Times.

The following remarks respecting what Br. Fitch seems very properly to regard as the fundamental point in respect to the whole subject, are, in christian kindness and love, submitted for the consideration of your readers.

I. I cannot see it consistent with correct, common sense principles of interpreting scripture, to conclude that the doctrine of two literal resurrections is taught in the 20th chapter of Rev. and if not taught there, I think no one can prove that it is taught in any other part of the Bible. 1. In the first place this book is, throughout, as all admit, a book of symbols and figures. The description of the destruction of wicked nations, in the 19th chapter, is evidently given in figurative language. If it is admitted that a real destruction is intended, no one can reasonably conclude that it is to be effected literally in the manner there described. So in the commencement of the 20th chapter, the *binding of Satan with a great chain*, and shutting him up in the bottomless pit, and setting a seal upon him, cannot be understood literally, for how can a *spirit* be literally bound with a chain, and how can a *literal seal* be set upon him, and how can there be a *literal pit* on earth, or any where else, that is *bottomless*. This language is evidently figurative, or symbolical, designed to teach that in some way or other, that great adversary and deceiver of man, the spirit that worketh in the children of disobedience, shall be entirely constrained for the specified period of 1000 years, for doing what he has done in deceiving and destroying souls.

Now the description, commencing with the three first verses, does not end till the close of the 10th verse; and since what is said of Satan being shut up in a bottomless pit, in the 3d verse, is figurative; so what is said of his being loosed from his prison in ver. 7, is also of course figurative. It seems therefore to be inconsistent with rational and correct principles of interpretation, to understand the three intervening verses literally, until it is proved that they cannot be understood figuratively, or till it is shown, in accordance with correct principles of philology, that although the language can be regarded as figurative, yet, in this case, it should be understood literally, although it be inseparably connected with passages, before and after it, which are necessarily figurative.

I know it seems to be taken for granted by Br. Fitch and some others, that the word *resur-*

rection cannot be used figuratively, because they understand it to mean, in all cases, a *literal raising up of the body* from the grave to be united with the soul. But they will find that the literal meaning of the Greek word, *anastasis*, as used in the Bible, is "*another life*," or living again in a future state, having a primary reference to the spiritual and immortal part. The idea of the body being raised from the dust of the earth, is not at all essential to a complete definition of the word, although in some instances in the New Testament, this idea seems to be included.

In Matt. xxiii. 28, we are told that the Sadducees (whose peculiar heresy was that there is no existence after this life closes) came to Jesus with a question respecting a woman who had had seven husbands, saying, "*In the resurrection whose wife shall she be of the seven?*" They did not mean to ask, whose wife shall she be in that instant of time, that "*twinkling of an age*," while their bodies were coming up from the dust of the earth to be again united with their spirits, but whose wife shall she be in that future state of existence, which you preach, but which we do not believe.

That this was the meaning of the word as used by the Sadducees in this question, and as generally used by the Savior, is evident, from what he further said in reply to them in the 31st verse of the same chapter, "*But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 'I am the God of Abraham, Isaac, and Jacob.'*" God is not a God of the dead, but of the living.

Here the fact that Abraham, and Isaac, and Jacob, were living in another state of existence while their bodies were yet mingling with the dust of the earth, is adduced to prove that there is a *resurrection* of the dead, i. e. (for he could not, by any possibility, have meant any thing else here) that there is a future life, a living again after this life closes. Abraham is still alive; therefore the doctrine of the resurrection is true, although his body yet mingles with the dust.

Again, in Luke xiv. 14 the Savior says, "*Thou shalt be recompensed at (Greek *en*, in) the resurrection of the just,*" i. e. in a future life with the just, for the recompense cannot be had in the twinkling of an eye, nor while the last trumpet is sounding. It should be particularly noticed also that in 1 Cor. 15th chap. where the express object of the Apostle was to prove the doctrine of the *resurrection*; he goes through with his whole argument, *before he says a word about the bodies* which we shall have in the *resurrection*, and then after he had proved the doctrine conclusively, having reference only to the spiritual and immortal part, as is evident from the 19th and 22d verses, he adds, "*But some will say, how are the dead raised, and with what bodies will they come,*" and shows that in the resurrection i. e. in another life, we shall be clothed, not with the material bodies which we put off at death, but with spiritual bodies, of whose nature or appearance we can of course form no conception. We are indeed told that it will be fashioned like unto Christ's glorious or glorified body,

but as that has never been seen by human eyes, we can have no idea of its nature or its appearance.

It is evident, then, and were it necessary, many other passages of Scripture might be added to prove it, that in speaking of the resurrection of the dead, the sacred writers have reference primarily, and sometimes exclusively, to the existence of men after death, without including the idea of their being raised from the dust of the earth. The word *resurrection*, then, may be used figuratively, to denote simply *the living again*, in any sense, of men after they may have been supposed to be once dead. The word can there be understood figuratively in this chapter; and I know of no rational or correct principles of interpretation which can justify us in interpreting it literally, while those passages which immediately precede and follow it, and with which it forms an inseparable part, must necessarily be understood figuratively. Any principle that may be supposed to justify it, would, if carried out, as it appears to me, make perfect jargon of many important portions of the word of God.

2. I cannot conclude that the doctrine of two literal resurrections is taught in this chapter, on account of the reason assigned in verse 3d for binding Satan one thousand years, viz. that he should deceive the nations no more.

Now it is supposed of course by Br. Fitch and others who agree in opinion with him on this subject, that the wicked nations of the earth are already dead, that they are destroyed when Christ comes to bind Satan, and to reign with his saints one thousand years. It is supposed also, that the righteous are, during this period, in a glorified state where they are in no danger of being led into sin. What need, then, of binding Satan to keep him from deceiving the nations, when the only nations on earth are *the one nation* of the redeemed, and these in a glorified state, and under the immediate and constant supervision of a present Almighty King.

3. I cannot conclude that the doctrine of two literal resurrections was designed to be taught in these passages, because it is clearly implied in the 8th verse, that the *nations* whom Satan *had before deceived*, and led captive at his will, and to prevent the deceiving of whom he was shut up in prison, had not, *as nations*, ceased to exist on earth; and because, also, I see no reason for supposing that when it is said he shall go out to *deceive the nations*, any other kind of deception or method of deceiving them is intended, than he had always practiced. He was shut up that he should deceive the *nations no more*, (i. e. as he had always done) till the one thousand years were finished, implying, evidently, that he should then be permitted to deceive them again as he had done before. And when the one thousand years are expired, he shall be loosed out of his prison, and shall go out to deceive the nations, clearly implying that these nations had continued in existence *as nations* during the whole time of his confinement, and that he could now deceive them just as he had done before.

The interpretation which supposes without a word of proof, that these nations are the wicked

dead, who had been raised, and that the deception now to be practiced upon, was that of gathering them to battle when he knew there was to be no battle, seems to me to be very unnatural, and far fetched, and I can see no need of it except for the purpose of making it accord with the literal interpretation of the 4th and 5th verses. It is certainly more like *Satan*, to really intend with his legions to give battle to the saints and to destroy them, than to turn to deceiving those who are his faithful subjects, in a way in which he was never known to deceive them before.

Now if there is no force in these objections to Br. Fitch's interpretation of this chapter, I suppose he will be able to make it appear; and I think I am willing to be convinced. The language of my heart is, Lord what wilt thou have me to be, believe, and do. "Not my will, but thine be done." Till these objections are removed, I must regard what is said in the 4th, 5th, and 6th verses of this chapter, as a symbolical representation of the scene spoken of in the 1st, 2d, and 3d verses.

Yours in christian love,

SANCTUARY.

I will digress a moment further.

The types of Christ and the offerings of the temple appear anti-christian, being under pagan control, long before the true sacrifice once for all, came, and to such an extent that Pilate, the Roman governor of Jerusalem, dared offer the human blood of Galileans with the sacrifices. Luke xiii. 1. The types of Jesus Christ appear altered, and carnal, as also their views of his antitype. They expected an earthly king, and some who died 400 years B. C. looked forward to his administration as worldly, and as virtually rejecting him, as did the same sect at his crucifixion. Many writers apply anti-christ to both pagan and papal Rome. And we are satisfied, John refers here not to the time, times and a half only, 42 months, or 1260 prophetic years, as in Daniel vii. 2 Thess. ii. and Rev. xiii. which belong only to the church in the wilderness, and Rome papal, and did not commence until at least 443 years after John wrote this epistle, as he positively says there were anti-christs then. If the many pages written on this subject afford any truth, we may find anti-christ in Rome pagan also. Who appointed the Jewish high priests and rulers about 158 years before Christ—if so our last time (or the full assurance of it "the presence of anti-christ" whereby we know it is the last time, says John") is already 2000 years long. But John's last time is enough for our purpose. It was when Jesus Christ had come into the flesh, (John iv. 3. "is come") and denied, and this denial made anti-christ's, which were to him the full assurance that "the last time had come, especially as he could trace anti-christ back to the denial" of the Jews, and forward to the day of judgment when his body will be given to the burning flame, Dan. vii. 11, 21, 22. And to the coming of Christ, 1 John ii. 18—28. Gabriel's "time of the end" Dan. viii. 17, reaches to the same great day, Dan. xii. 2—7, but appears to embrace a shorter space than the apostle's last time, whereas his latter days before alluded to have a correspondent length with the most extended anti-christian time of John, which must have embraced a part of Rome pagan.

Some may not reconcile John's single time with the apostle's times; we would cite them to Jude xvii. 19. He says the apostles told the "beloved" the church that there should be mock-

ers in the last time separating themselves from the church sensual, &c. 1 John ii. 19. "John says they went out from us" and were anti-christian. It is evident both speak of the same spirit. Jude says the apostles told the church about the last time. Let us examine what they say about it. The apostles, as Jude says, do speak of it, but call it last time, times, days, latter times, last days, latter days, &c. 1 Tim. iv. 1. Dan. xi. 35, 2 Pet. ii. 1. Again turn to 1 Pet. i. 5. Of the church he says, "It is kept by the power of God through faith unto salvation, ready to be revealed in the last time." Verse 7 carries you down to the coming of Christ, which is the perfection of this salvation; in verse 20th he calls it last times. 2 Peter iii. 3, last days. The reader will please turn to 2 Peter iii. 2, and read to the 14th verse, also to 2 Thess. ii. 1—8.

The conclusion is that these words all point to the same termination, to the great day of accounts. Therefore it may not be very essential whether we call it the time of the end, the last time, the last times, or latter days. Be it so or not at the time of the end to which the vision extends, Dan. xii. 2. There we evidently view the consummation, the reward of the righteous, and punishment of the wicked. Consequently the vision carries us to the end of time, when the angel shall lift up his hand to heaven and swear that time shall be no longer. And as the angel commences the bounds of this vision of 2300 days somewhere in the government of the Medo Persian ram, and carries it forward to the time of the end, and tells us what this time embraces, and the sanctuary shall not be cleansed until the 2300 days expire, why do we look for its purification a thousand years before "the day that cometh that shall burn as an oven; especially as all the promises and threatenings relating to this subject in both Testaments evidently transpire quite near the vicinity of the last judgment, and are represented as taking place at the same time.

To return, Gabriel's time of the end is included in the latter days, Dan. x. 14, to xii. 2. John's last time of the latter days closes with that of the other apostles, and points to the same time, and all of them carry us down to the coming of the Lord Jesus Christ or the great day of the Lord, 2 Th. ii. 1-8. 1 John ii. 1-28. 2 Pet. ii. 1-10. Here ends Gabriel's "time of the end," which terminates the vision and corresponds with the last indignation, Dan. viii. 19. But says one, I admit it appears clear to me that Gabriel's time of the end will close at the last day, but when shall we begin this vision? we repeat it again, Gabriel tells us positively when within 213 years, Dan. viii. 20. The ram commences the vision. "The ram which thou sawest having two horns are the kings of Media and Persia" Dan. viii. 13. The question is asked, how long shall be the vision concerning (or relating) to the daily sacrifices and transgression of desolation, to give both the sanctuary and host to be trodden under foot. Answer, unto 2300 days. Which some good authorities translate. How long shall endure the vision of the daily sacrifices, and the iniquity of the desolation to tread both the sanctuary and hosts under foot. I give this, because to me it makes the same sense as in our standard Bible, but in more accessible connection. It would occupy too much space to show the connections of Daniel's visions. But we will observe the Babylonian power which first trod the sanctuary under foot was gone. The Medes and Persians had taken this into their possession, and were to hold it until the

Grecians [represented by the goat, says Gabriel, Dan. viii. 21] shall rule over the Jews in their turn, and pollute the sanctuary by pagan influence.

Hence, when Cyrus first conquered Babylon and held the Jews captive, this time of the Medes and Persians [for the Medes and Persians were united in this] commenced and ended at Alexander, embracing a period of 213 years, 77 of these years are already gone, which reduces it to 136 years, and in this period we are to look for the commencement of the 2300 prophetic days or years, their last termination carries us to A. D. 1977.

How long shall be the vision? we ask the question when in the remaining 136 years of the Mede and Persian concern in it, shall we look for its commencement. Again, we turn our attention to Gabriel's explanation of Dan. viii. 19. Gabriel said "Behold, I will make thee to know what shall be in the last end of the indignation" for at the time appointed [2300 days, at the same time the sanctuary will be cleansed] the end shall be. The end of what? answer, the end of the indignation. What are we to understand by indignation? "The last end of indignation." Indignation refers to the act of punishment, but not to its duration.

The just indignation of a tribunal, may be aroused against a great offender; and under its influence they cast him into prison for life, the indignation ends, but justice demands that the prisoner remain; and he pines all his life in prison. God cannot look upon sin with approbation, or make any allowance for it; because he has done all for the world that can be done, in connection with its free moral agency, and his indignation stands against sin, and will stand until the final day of retribution; when indignation shall cease in the final and unalterable punishment of those who die impenitent; we could quote many portions of Scripture to establish this, but shall be as brief as possible.

Is. x. 25, "For yet a very little while, and the indignation shall cease, and mine anger in their destruction." This text refers to the punishment of wicked tyrants, &c. the punishment, of these men continues, and the just, the holy indignation of God ceases or has an end.

The above is the end of indignation, but not the last end of which Gabriel speaks. The last end of the indignation, must be that end, beyond which no indignation shall be exercised upon our world.

Again, the following text bears a figurative connexion with the last end of the indignation in which the righteous are sheltered and the transgressor meets his reward. Is. xxvi. 20, 21, Is. xxvii. 1. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain. In that day the Lord with his sore and great and strong sword shall punish leviathan, that piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."

Again, the act of punishment, & indignation, is vividly viewed in Is. xxx. 27—30. "Behold

the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy; his lips are full of indignation, and his tongue as a devouring fire: and the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones." Is. xxxiv. 1-4, "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." This must be the time of the end, to which Gabriel referred Daniel, xii. 2, and the last act of punishment, the last end of the indignation.

The angel Gabriel is understood now to confine himself entirely to an explanation of the vision: he says, "it shall be at the *last end* of the indignation, and at the time appointed (2300 days) the end shall be; the end of what shall be?" (he has already told us that the vision should be "at the time of the end," at the close of which, many that sleep in the dust of the earth shall awake, but here he establishes it) and the end of the indignation shall be at the time appointed—hence no more sin on earth to awaken it; well, at the same time appointed, the sanctuary shall be cleansed. The question is between two saints, "How long shall be the vision, concerning, (or relating to) the daily sacrifice, &c., to accomplish such and such things? The answer is unto 2300 days, this is the length of the vision. Then shall the sanctuary be cleansed, at the time appointed, when all sin shall cease and no cause for indignation shall exist; then indeed must the church be pure, the sanctuary be cleansed.

The time for commencing these years, as years they must be, is somewhere in the Mede and Persian kingdom. First the Babylonian kingdom were concerned with the sanctuary, &c., but this vision commences with the Medes and Persians, Dan. viii. 20; they first became concerned in this sanctuary, and by Pagan influence trod it under foot, when Cyrus took Babylon, and held the Jews as his captives, B. C. 536, and if we go back from 1841 to that period, the 2300 years would end 77 years ago. The next power, Grecian, Dan. viii. 21, took away the Mede and Persian concern, in this by Alexander B. C. 323; hence, if we reckon from the last year of the Mede and Persian dominion, B. C. 323, the 2300 will end in 1977. Hence, there are about 136 of these years left, from which to commence the vision, for no person ought to dispute that it commences somewhere in the space occupied by the Medes and Persians therein, and Gabriel declares it to endure to the time of the end, to the last end of the indignation. Then, and not before then shall the sanctuary be cleansed; compare Dan. viii. 14, with verse 19.

From the above we infer,—1. The sanctuary was the tabernacle, and the temple, and is now the church, of which Jesus Christ is the true high priest, minister of the sanctuary, and corner stone. 2. At the end of 2300 days

including the time of the end, as given by Sts. Paul, Peter, John, and the angel Gabriel, it shall be cleansed. 3. This cleansing will occur at the last end of the indignation, or at the day in which "many that sleep in the dust shall awake, to everlasting life," which is the end, of the time of the end, or last time, making both the time of the end, and the last end of the indignation, to terminate at the time appointed, (2300 days) at which the end shall be. Then shall the sanctuary be cleansed. 4. This promise has not been fulfilled, in days, or mornings, and evenings, but will be in 2300 prophetic years from the Mede and Persian kingdoms, as they stand in the order of Daniel's visions; if so, we have only a space left therein of 136 years from some part of which to commence the 2300 days. Do they commence in the 2d year of the 136, which will be 70 weeks, or 490 days back from the death of Messiah, at A. D. 33, Dan. ix. 24, which would be 457 B. C. and end in 1843. I remain yours in the gospel, INQUIRER,

From the Morning Star.

SECOND COMING OF CHRIST.

BR. BURR:—Having observed an article in the Star, Volume XVI. Number 33. over the signature, Henry Dana Ward, headed, "It is not for you to know the times or the seasons, which the Father hath put in his own power." I wish you to insert the following in the Star, in reply.

I doubt not the sincerity of our brother, but view some of his ideas very inconsistent: therefore I entreat you to let the public hear both sides of this important subject, that they may not judge the matter before they hear it, lest in so doing they might do themselves much harm. In reference to our Savior's answer to the apostle's question, "Lord wilt thou at this time restore again the kingdom to Israel?"—It is not for you to know the times," &c., we perceive they were not yet free from the long possessed opinion, that they should receive by the Messiah a temporal deliverance from the Roman power. The times or the seasons in which the Father would deliver *spiritual* Israel, were kept in his own power, as much as the doctrine that the gospel was to be preached to the *Gentiles*, was; till the sheet was let down thrice from heaven. Yet this fact was plainly predicted by the prophets: but kept in the Father's power until the proper time had arisen for him to open their understanding. Thus, I believe, the prophetic periods of "*times or seasons*" which reach to the resurrections, are as *clearly revealed*, but were to be kept from the apostles and all the church in succeeding ages, until the "*time of the end*," when the wise should then understand them; agreeably to Dan. xii. 9-10, "*The words are closed up and sealed till the time of the end.—None of the wicked shall understand; but the wise shall understand.*"

Our brother is unwilling "to receive the date of the Lord's coming, whether it be in 1843, or 1866, or 2000, or a thousand years to come, at the hand of any man." Very well; we do not ask him to. But we entreat him and others to receive the date at the hand of God by his messenger; who fixes the period of Daniel's standing in his lot, and being blessed with others, at the end of 1335 days (years) from the time the daily sacrifice (Pagan abomination) was to be taken away which we believe, was A. D. 508. See Dan. xii. 11-13. His objection to receiving the date is, that "*of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.* Take

ye heed, watch and pray, for ye know not *when the time is.*" This truth we admit. It will be a different day to the opposite side of the globe and different hours to all situated in various longitudes: though all may hear the trump of God at the same instant. The expression "*Ye know not when the time is,*" applies only to the periods of which he was then speaking; to wit, the *civil day, hour, and watch*, of the night. What authority have we to apply it otherwise? as these periods are the only ones here expressed; and we have no rule of interpretation to show this *day and hour*, prophetic. See Mark xiii. 32-35.

He says, "The prophecies of Daniel were as well understood then, as now." This assertion we cannot admit as being correct; for knowledge was to "*be increased*," and at the *time of the end*, the vision was, by the *wise*, to be understood.

Our brother has also labored to prove that prophetic periods, though definite marks of time, and their dates accurately ascertained, are not relied upon to be fulfilled at their specified time; for they may be shortened or protracted. To prove this argument correct, he refers us to *Jonah's 40 days*. I view the Lord's threatening of judgments upon sinners for their transgressions, while they remain in the reach of pardon, to be conditional; and the prophet must have thus understood; for he saith, "I know that thou art a gracious God and merciful—and repentest thee of the evil." Therefore, he believed that, though there was no condition expressed, there was one understood. Should they repent, the cause of the threatened judgment would thus be removed, the destruction withheld, and he should be called a false prophet. They *did repent*, and for that cause, were spared. But what connection or application has this circumstance to the vision of Daniel or the Apocalypse? I think, *none at all*.

Again, to prove that the dates, though correctly given, are not to be relied upon, before the accomplishment of the prophecy, he refers us to the prediction of the punishment of the king of Babylon and that nation at the end of 70 years; and says, "We might have confidently expected, not only the fall of the Assyrian dominion at the end of the 70 years, but also, the destruction of Babylon—which remained a proud capitol above two centuries." But *I think*, we might not have expected the desolation of the city then, according to the reading; (See Jer. xxv. 12.) Again, the Jews had not the least cause to expect such a thing; for it was the case that their capitol was spared years after their nation was punished with captivity; though similar desolations were denounced upon *their land*. See Jer. xxv. 9.

But relative to prophetic periods, when the time is specified, can we not believe the *Almighty*, that he will perform at the given period? Has he not kept his word in every instance in the past? "Yet seven days, and I will cause it to rain upon the earth forty days and forty nights." Again, the 7 years of plenty in Egypt, the 7 of famine, the 40 years in the wilderness, the 70 years, Jer. xxv. 11; the 7 weeks, the 62 weeks, the 1 week: Dan. ix. 25-27. But they could not have believed, (upon our brother's premises,) that the Lord would so fulfill, for he might shorten or protract the periods. But have they not all been fulfilled at the given time? Who can deny it? Why not then believe the other periods, to strike the end, will be fulfilled in the precise time predicted?

He says, "The day, hour, year, century, and

seasons, the Father has not revealed;" but says again, "Doubtless there is a set time in which the Lord will come; and men might have found it out, if the Father had not put it in his own power; and perhaps they have found it out; we cannot contradict them, and will not." First, he positively states, that the time the Father has not revealed; then admits he may have revealed it; for perhaps they have found it out. *Strange logic this!*

Again, he remarks, "To set the time in any year, is giving license to dispense with watching till that year, which is of the same nature as license to dispense with watching many years; only using the license with more or less moderation." I admit, to set the period far distant which is virtually saying, "My Lord delayeth his coming," has that effect. Hence the wisdom of God in keeping the vision "*sealed till the time of the end.*"

But to set the time within a certain year at hand, has had, so far as I have been an eye witness, an effect directly to the reverse. The truly pious have been animated in believing they should so soon see and be like their "Beloved;" the lukewarm have been awakened, and the impatient have felt that there was no time to be lost in procrastinating the important work of preparing to meet their Judge and their eternal destiny.

He also states that, "learned and pious men have in all ages of the church set time for the end," and some, for "*the fall of the Ottoman Porte*," but were mistaken in the times. All this we admit. But there was a good reason. The vision was to be "*sealed*," and it was not for them "*to know the times*." But now the time of the end has come, and the fall of the Ottoman supremacy could be fixed correctly; and was, by brethren Miller and Litch; and published to the world some years prior to the event; fixing it on Aug. 11th, 1840: on which day it fell into the hands of the allied powers of Europe, and has been re-organized by them. We believe we have sufficient evidence to substantiate the fact. See fall of Ottoman Empire.*

Our brother believes these expressions, "It is not for you to know the times," &c., and, "Ye know not when the time is," are stronger than all the evidences in favor of our knowing the year. But as the knowledge of "*the times*" was not for them, but to be reserved for those who were to live at "*the time of the end*," when the midnight cry should be given, "*knowledge increased*," and as the time not to be known, alludes only to the civil day, hour, and watch of the night. I view these evidences, therefore, not so strong as this: "Unto 2300 days" (years) (beginning from the going forth of the commandment—Dan. ix. 25, Ez. vii. 13, viii. 31. 457 before A. D.) "Then shall the sanctuary be cleansed." (Christ shall change our vile body.) Or as this, "To the 1335 days," (years) "Thou shalt stand in thy lot at the end of the days." Neither so strong as this, "In 6000 years from creation the Lord God shall bring all things to an end"—Apoc. Test. Barnabas xiii. 3. All these periods bring us to the same point, viz. about 1843. We have evidently found 153 years lost time by the former chronologers before Ezra went forth—therefore the A. D. was A. M. 4157, adding 1843 makes 6000. See Chro.+ But lest I should be too lengthy, I add no more.

JOEL SPAULDING.

Belgrade, Me. Dec. 25th, 1841.

* Rep. Gen. Con. Lowell, 1841.

+ Rep. Gen. Con. Boston, 1840.

SIGNS OF THE TIMES.

BOSTON, MARCH 1, 1842.

SIGNS OF THE TIMES,

AND EXPOSITOR OF PROPHECY.

VOL. III.—WEEKLY.

The first No. will be published April 6th, 1842. Twenty-four numbers to the volume. One Dollar per volume, payable in advance. Six copies for five dollars, thirteen copies for ten dollars. All communications should be directed to J. V. Himes, Boston, Mass. post paid.

TO THE FRIENDS. The patrons and supporters of this paper hitherto, will accept the gratitude of the publisher. He is deeply sensible of their interest and kindness in aiding him to carry two volumes through the press, against the opposing influence of the church and the world. The enterprise has been sustained by sacrifice; but the sacrifice has been made most cheerfully. The publisher and senior editor is still willing to give his labors and subscriptions to sustain the paper. Will the good friends of the cause of the Second Advent, make an effort to aid us? Will the subscribers get other subscribers? Will they write—get others to write? And will they pay, and get others to pay? In a word, will they support, and encourage others to support the "Signs of the Times," weekly? We wait for an answer.

TO SUBSCRIBERS.

☞ NEXT VOLUME. Do you wish to take it? If not please to inform us immediately. We want to make up our mail list as soon as practicable.

REVIEW of a sermon by President Mahan, on the Millennium; by Eld. L. D. Fleming. For sale at this office, price 6 cents. This is a candid review of Mr. M's reasons for a spiritual Millennium, a millennium of universal sanctification. We need not say that Bro. F. has shown its absurdity. When Christ comes, we think he will find the world far from the sanctification for which Bro. Mahan contends so earnestly, if Matt. xxiv. 37—41, be true.

THE MIDNIGHT CRY. Or evidences of the coming of Christ in 1843. By L. D. Fleming. An edition of this work is to be published without delay. It has been called for of late, but we have had no supply. Friends can have it soon.

"ALL FLESH."

MESSRS EDITORS:—I have attended the sessions of the American Board of Commissioners for foreign missions now in this city, and I am often struck with remarks of this sort from Rev. Brother A. that a great crisis is come; the time is come, said the Rev. Brother S. or is just at hand, I most sincerely believe, when God will pour out his spirit on all flesh; the time is come, said another, when all flesh shall see his salvation, &c. Having just returned from a most interesting session, where the Nestorian bishop spoke, and also gave the benediction, reflections arise in my heart as follows:

"All flesh;" how much this means! "All flesh shall see his salvation." Is not that which is in the graves flesh? The poet says,

"My flesh shall slumber in the ground,
Till the last trumpet's joyful sound."

It is not then "all flesh" which is animate: only a small part of flesh is animate. The greatest parts is slumbering in the dust. "Till the heavens be no more they shall not awake, nor be raised out of their sleep." Job. xiv. 12. But when "all flesh" does see the salvation of God, that portion which is asleep must open its eyes, and wake up. When his spirit is poured out on "all flesh," that flesh which is in the graves will not be forgotten, but it will rise and live again.

"Arrayed in glorious grace
Shall these vile bodies shine,
And every shape, and every face
Look heavenly and divine."

The Doctors are right: a crisis is come: and all flesh have the promise of seeing the salvation of God. Every eye shall see him, for behold he cometh with clouds, even they also which pierced him. Rev. i. 7. Of necessity they must awake from the sleep of death, to see him whom they pierced: and they will awake; they will see his salvation reflecting like innumerable mirrors their own everlasting shame.—But the Doctors little think they are talking of the resurrection "just at hand." Possibly they are not, but I am at fault if "all flesh" does not include the sleeping dead; and if the expected outpouring of the Holy Spirit on "all flesh" does not at his coming overflow the animate flesh, and change it in a moment, in the twinkling of an eye, into a spiritual body, fit to tenant the eternal city, and if also his coming does not overflow the graves, quicken the sleeping dust in Christ, and swallow up death in victory. For such a triumph the Gospel bids us look, and what forbids us to look for it now?—If the time is come, or is just at hand, when God will pour out his spirit on all flesh, and when all flesh shall see his salvation, then nothing can prevent the dead from receiving of that life-giving power, nothing can close the grave against the promised redemption of the body, and resurrection of the just. New York, Jan. 19, 1842. W.

UNJUST REPROACH:—A "DISCIPLE OF MILLER." We cut the following from the *Atlas* of this city. We have no doubt but the members of Congress, in common with others of their fellow-men, need the reproofs of the faithful servants of God. But we seriously question whether any man, having an acquaintance with Mr. Miller, or is in the least affected by his teaching, could be guilty of such outrages as named below. No man would be more highly esteemed at Washington, among the representatives of the nation, than Mr. Miller, could he but be heard. It is unjust to palm off upon him the iniquity and abominations of all the fools and fanatics of the land.

WASHINGTON, Friday, Feb. 11th, 1842.

When Mr. Maffit rose to make the customary prayer in the Senate this morning, a man in the gallery rose at the same time and took the word out of his mouth, entirely substituting his own inspiration in the place of the regular chaplain. This rivalry, however, did not meet the approbation of the constituted authorities, who immediately proceeded to put a peremptory injunction upon the proceedings of the volunteer, and summarily removed him from his temporary pulpit. He was the same disciple of Miller who so liberally and earnestly exhorted the members of the House the other day, and who seems firmly impressed with the necessity of preaching the word to our rulers "in season and out of season." He remonstrated very forcibly with the messenger who interrupted his denunciation of "spiritual wickedness in high places," and said, "They have been behaving so badly that it is time to admonish them

of the wrath of the God whom they have offended, and of the people whose just indignation they have provoked."—but his eloquence was vain.

BROTHER L. C. COLLINS, of Glastenbury, Ct. has gone into the work of publishing the midnight cry with his whole heart. He has already given several courses of lectures on the subject. His influence will be felt. May God's blessing attend him.

In relation to the weekly, he says:—"I am rejoiced that you are going to publish your paper weekly. We must have it weekly. It can and must be sustained."

SANDY HILL, NEW YORK:—Brother Ewer writes: "that the good work is going on gloriously in that village, great numbers are daily coming to the mercy-seat, for salvation. The effect of the conference was very good."

TO CORRESPONDENTS;—We thank our unknown friend, N. H. for his communications. His articles will be acceptable. We hope to hear from him often. Several communications on hand so badly written, that they will lay over till we get time to re-write them.

"LITCH'S REVIEW OF DOWLINGS' REPLY TO MILLER," is now in press, and will be out soon. This will be a very important work for reference. The main objections of our opponents are met, and refuted.

AN EXAMINATION of President Mahan's Sermon on the Millennium,—delivered at the First Presbyterian Church, Newark, N. J. Feb. 6, 1842. This is a pamphlet of 18 pages. We have received a supply. It is an excellent work.

JOURNAL OF EDUCATION.—We have received the February No. of this work by the hand of a friend. It contains a long extract from a sermon by the Rev. Sewell Harding, of Medway, Mass., on the "Coming of Christ's Kingdom," with remarks.

It will be seen by the following extracts, that Mr. Harding is looking for the spiritual reign of Christ at hand. He condemns our view of the matter; but confirms all we believe about the signs of the times, and the great change at hand. We shall know soon who is right.

"God has clearly revealed his purposes respecting the future enlargement of Zion and the universal reign of the Savior, and he will overturn, and overturn, and overturn this world, with all its interests and designs, until the heathen shall be given to Christ for an inheritance, and the uttermost parts of the earth for possession. The prophet Isaiah saith 'It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.' Daniel says, 'The kingdom and dominion, and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.' And John, by the spirit of prophecy on the mount of vision, looked forward and heard the seventh angel sound, and the echo of many and great voices in heaven, saying, 'The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.'"

"And the signs of the times, mysterious as many of them are, and with so many base and conflicting elements in motion, yet indicate the approach of the coming of the Son of man."

"If we glance our eyes over the world, we shall see that all the political revolutions for the last half century, have been so many preparatory steps for the triumphant spread of the gospel. A spirit of

free inquiry has gone forth through the nations, and there is a movement in the civilized world which indicates some mighty moral revolution. The tide of public feeling in favor of humane sentiments and universal liberty is rising, and will, we believe, continue to rise, until it shall have swept away the last relic of oppression and cruelty. The removal of obstacles—the rapid spread of the temperance cause in this country, and in other countries—the prostration of the Ottoman power—the toleration of free inquiry—the check given to the spirit of war—the religious instruction of seamen—the desire of the Jews to return to their Holy City—the moral revolutions in the Isles of the sea—the increasing facilities for rapid communication—the improvements in the arts capable of being made tributary to the diffusion of Christian knowledge—in fine, all the movements of Providence, when regarded with an eye of faith, seem to be preparatory to the coming of the Millennium. They all go to confirm what we learn from the Scriptures, that the Millennium is to be ushered in, not according to the modern notions of some, by the sudden destruction of a whole generation of the wicked, by the resurrection of the pious dead, the conflagration of this material world, and the personal reign of the Savior; but by the spread of the gospel through the earth, and the conversion of men to its spirit, until 'Holiness to the Lord' shall be inscribed upon all; and the spiritual dominion of Christ lead every accountable creature captive to his will."

THE DISCUSSION:—It goes on. As we said in our last, the subject is now being discussed in some of the most important religious papers in the land. Among them the *Christian Advocate and Journal* stands prominent. Rev. G. F. Cox, has come out in a series of articles in defence of the pre-millennial advent, and the coming of Christ nigh, even at the door. Professor Whedon, of the Wesleyan ministry, Middletown, Ct. is replying to brother Cox in a series of numbers, in which he defends the modern notion of the spiritual reign of a thousand years before the personal coming of Christ.

On this discussion the Editor of the *Advocate*, (of Feb. 9.) has an article under the head of the *Millennium*, from which we make the following extract:—

Hitherto we had not been solicited, by any of our brethren, to open our paper to this controversy. We waited, therefore, and watched the signs of the times. Our exchange papers, and the pamphlets sent to us, kept us constantly advised on the subject, and we had begun to think it time to give our readers some account of a matter which seemed to be enlisting so much attention in various quarters, when our brother Cox saved us the trouble, by his communication, accompanied by a promise that others were to follow. Our readers have as much cause of rejoicing as we have, that we were spared an effort for which we were so much less qualified than our able correspondent. Besides, we should have entered upon it, not as a party, but as umpire, and it is fit and proper that the parties should be fairly heard before a decision is given. We think the party whose cause brother Cox espouses will not complain of their advocate. Having read much of what has been published on the same side, we think we may safely assure our readers that they have the whole strength of the argument, for his side of the question, in brother Cox's communications.

But a knight has taken up his gauntlet, every way worthy to be his competitor. Brother Whedon is one to whom it would be great glory to conquer; while to be defeated by him would be no great disgrace. We presume the paper now on hand is the last instalment from the former, and we hope the latter will favor us with his views in regard to any point in the controversy which he may perceive not to be embraced in his former communication.

Meantime other correspondents have entered the arena, whose ardor must be restrained until the two first shall have enjoyed "a fair field, and no favor." Not a lance must be thrown, by any other person, until the first two combatants shall retire—or we

shall deem it prudent to part them. Indeed it would be a pity to let any body interfere. They are such manly, honorable, Christian knights. So careful of the feelings of those who may differ from them, and consequently, so courteous and gentlemanly in their language, that one may read every word they have written, and then retire to his closet, and ask God's blessing on both the brethren and their labors, and feel assured that he is not asking amiss. We hope those who have sent us papers on the subject will not be impatient. We may publish them hereafter—but not now. If brothers Cox and Whedon should leave any thing unsaid which these communications contain, they shall be published, as we desire that our people may have, through the *Advocate*, all that may be necessary, either to enable them to make up their opinions, or else to become satisfied that no safe conclusion can be formed in the premises.

RETURN OF THE JEWS.

We cut the following article from the *Mercantile Journal* of the 14th inst. We give the article for the sake of communicating impartially what is said in favor of the restoration of carnal Israel. We have no faith in the matter. The Jews are no more likely to go to Palestine to live as a body, than the Bostonians are. Yet, we say with the magnanimous Viceroy of Egypt, Mehemet Ali:—"If the Jews are willing to return to the land of their forefathers, let them return." But after all, we think the energies of the Christian church would be better employed, in persuading them to return to Jesus of Nazareth, that they may become heirs with their father Abraham, of a "better country, that is an heavenly."

Ed.

MEHEMET ALI AND THE JEWS:—A late English paper contains an account of a meeting at Shrewsbury, in behalf of the London Society for promoting Christianity among the Jews. The meeting was addressed by Rev. T. S. Grimshawe, who in consequence of ill-health, had for some time previous been travelling in the Eastern countries; in Greece, Turkey, Syria, and Palestine. His remarks appear to have been very interesting, and replete with valuable information. He said that at Athens, and subsequently more particularly at Smyrna and Constantinople, that he first found an extraordinary movement prevailing among the Jews. There seemed to be a general impression that the period was at hand when the Jews, as a nation, would return to their own country; that the prophecies mentioned by Daniel and the other prophets were being fulfilled; and that the finger of God was pointed towards Jerusalem, and bidding the Jews to march forward. There was an universality in it that seemed to be of God: he found it prevailing in those two cities, and throughout the whole of the Devant. It existed along the banks of the Danube, and he heard of it as generally diffused among the Jews of Poland. In Egypt also, he found a similar impression, and he learned from travellers that it prevailed throughout Abyssinia; and he discovered that it was also prevalent in Syria and Palestine. He had no hesitation in stating that the restoration of the Jews is firmly and universally believed by the Jews themselves, more especially in the East, and presumed to be drawing nigh.

He found means to procure an interview with the Viceroy, Mehemet Ali—and the following account of his interview with that extraordinary man is particularly interesting:

"After a few preliminary remarks from the Consul, I availed myself, said Mr. Grimshawe, of a momentary pause to observe that the im-

portance of the subject, and the deep interest attached to it, must plead my apology for introducing to the notice of his Highness. I then stated that there was a general impression amongst the Jews, throughout the Levant, as well as in other countries, that the time was at hand for their return to the land of their forefathers; that it was not for me to speculate before his Highness as to the ground of that expectation—I simply took it as a matter of fact; and begged to ask, whether, in the event of their return taking place, his Highness would feel it to be his duty to throw impediments in the way, or to offer such facilities as might be in his power. He examined me with that keenness and penetration for which he is so remarkable, and kept his eyes fixed upon my countenance all the time I was speaking. After I had finished, he said—“There is a proposition made to me to this effect—there is an impression among the Jews, not confined to any particular part, that they shall return to the land of their forefathers, as this gentleman has stated. As a matter of fact I take it then, and my answer is this, that if the Jews are prepared and willing to return to the land of their forefathers, let them return—they are welcome to return; and so far from offering any obstacle, I will give them all the assistance in my power. (Applause.) I told him that I was much gratified by the kindness and condescension of his Highness, and that I was encouraged to submit a further proposition for his consideration—that the Jews were for the most part in a state of great destitution, and it would be desirable that they should have an allotment of land as a means of subsistence, and if by his bounty and kindness this privilege could be conceded to them, with an adequate rent by way of remuneration to himself, and this would be a most important accession. He said, “With respect to granting an allotment of land in Palestine, on the supposition that they should return in such numbers as to require it for their wants, my answer is, that I have no land to give them; for though I have a general right over all, I have an individual right to none. It belongs to those whose property it is; but if the Jews are willing to purchase the land of the owners of the soil, and the owners, on the other hand, are willing to dispose of it to them, I will grant to them a full and free possession of their property. (Applause.)

I thought this reply a remarkable declaration and deserving to be ranked among the extraordinary signs of the times. As to the result, time must disclose it. It has been very much the fashion to abuse Mehemet Ali, but after all, to do him justice, he is a man of superior talents and energy, and 50 or 100 years in advance of his own nation. I remember an anecdote which shows his liberality in a very striking light. Some little time before, there was a man who had been sent over to learn the engineering trade at Glasgow. He was a Mahomedan, and during his residence in Scotland had been induced to embrace Christianity. By the Mahomedan law apostasy from their religion is visited with the penalty of death. His enemies conspired his destruction, and accused him before Mehemet Ali. A day was appointed for hearing the case, and the facts were gone into. At length Mehemet Ali rose in order to deliver judgment, and said, “The facts as it appears to me have all of them been established.” It is very clear this young man has abandoned the faith of the prophet and embraced that of Christ. But before I proceed further, young man, will you

allow me to ask you why you have forsaken your own and embraced the Christian religion?” The young man made an answer which did honor to his integrity and moral courage, and showed that the righteous is bold as a lion; and that he who feels the value of the principles he has embraced will never be ashamed to avow them, but will make confession of them before kings and princes, and not be afraid.—“I embraced Christianity,” he replied, “because I believed it to be true.” “May I ask,” said Mehemet Ali, “whether you have been influenced in your decision by any selfish motive or consideration whatever?” The young man replied he had not. Mehemet Ali then, addressing himself to his accusers, said, “You have heard the facts; I sent this young man to Glasgow myself; he is one of the most useful men in my dockyard, and is a faithful servant to me. He has turned away from the faith of his forefathers, and has embraced Christianity, not from selfish motives, but because he believes it to be true. I leave that part of the subject; it does not fall under my province to inquire whether it be true or not. The matter lies between God and the young man’s own soul. I have no control over it. Young man, you are acquitted; you may depart in peace.”

Mr. Grimshawe says that the city of Jerusalem is about two miles in circumference, with a population of about 18,000—of these 5000 are Jews, exiles in their own land. There are 17,000 Jews altogether in Palestine, and about 8000 in Syria, forming a total of 25,000.

CORRESPONDENCE.

LETTER FROM JOEL SPAULDING.

DEAR BROTHER HIMES:—I resume my pen to let you know the success of divine truth upon the subject of Christ’s second advent now specially at hand.

Eighteen months ago, I delivered a number of discourses on the subject, in this town and towns adjacent, and the brethren were in a measure awakened, and some were converted. I have since baptized twenty-five, and other administrations nearly as many more: a number of whom dated their awakening from those lectures. But the two Baptist ministers have stood decidedly against the doctrine; the result has been that the church settled down again into a sleepy state.

I have recently felt that the blood of this people would be required at my hand, unless I should lay this subject once more faithfully before them. Therefore, I have recently been going from neighborhood to neighborhood, till I have delivered a number of lectures in each of eight school districts, carrying the second advent publications with me. And blessed be God, our labors have not been in vain in the Lord. Numbers of the church have been awakened; quite a number are now acknowledging their faith in the doctrine, and some sinners have manifested a desire for prayers. I think the believers in this doctrine have increased ten-fold. One of the Baptist ministers is now reading your publications. I have since delivered two lectures to the Christian church, Mount Vernon, where all was attention. Their pastor, Brother Pearl, acknowledged to the congregation that he had heard nothing which had appeared to him inconsistent, so far as he was capable of understanding the subject: though I had been showing the end to be in 1843, as I understand the time.

I then passed on to Farmington Quarterly Meeting, held in Vienna, before whom I delivered one lecture, showing the chronology of time, that six thousand years evidently will end about 1843, which was entirely a new idea to them. The discourse was followed by a number of thrilling exhortations from the ministry, to more engagedness, and the importance of being also ready. One of them showed the inconsistency of the idea of a temporal millenium. He had been firm in that belief, and preached it where I had lectured, counteracting my influence. But at length he came and heard me deliver one lecture; which shook, by the blessing of heaven, the foundation of his theory. He is now eager to hear. I cannot believe my labor there will be lost.

The first person that ever fixed on the year 1843 for the world to end, (to my certain knowledge) was a Baptist lay brother in this town, who has now slumbered in the dust thirty-five years, by the name of Josiah Hall. He was considered a good man, was an able exhorter, and read his Bible in his last days nearly half the time; as I have been informed. This fact, slumbered as it were, with him, till Brother Litch’s work reached this place; when the descendants of the deceased remarked, “That is the very year, 1843, that grand-father Hall said the world would end.”

Having lectured constantly for weeks, my weak lungs have now become much reduced, and a cold has become seated upon them which renders me unable to hold meetings. May the Lord restore health, that I may still give the midnight “cry,” if agreeable to his will: otherwise, his will be done. I almost feel that I am pure from the blood of all men. But three of the Freewill Baptists ministers of Waterville Quarterly Meeting, to which I belong, have heard a course of lectures from me, each of whom have acknowledged themselves believers in the doctrine of the second advent at hand.

From your brother in Christian fellowship.
Belgrade, Me. Dec. 28, 1841.

JESUS CHRIST WILL COME AGAIN IN THE FLESH.

MESSRS. HIMES & LITCH.—The doctrine of the Lord’s coming to make all things new, is daily making advocates in this city. The current of inquiry deepens and widens without any visible obstruction or impediment, to create a rapid, or a formidable cataract in its onward course. Men of all denominations lend a listening ear, and some desire to learn the grounds of the faith which looks not to the Jerusalem in Palestine, but to the Holy City coming down out of Heaven. Preachers wake up to the subject; many incline to distrust the hope of this world’s conversion, and to wait for the coming Lord. Anti-Christ has a two-fold face; one denies that Christ is come, or has come in the flesh; (1 John iv. 3, *eleuthota*.) The other refuses to confess that Jesus Christ is coming, or is about to come in the flesh, (2 John 7, *erchomenon*.) And here let me remind you that the Apostles’ creed, originally expressed in Greek, employs the word *erchomenon*, and not *eleuthota*, to declare the faith of the church in respect to the appearing and kingdom of Christ: “From thence, (says the creed,) he shall come to judge the quick and the dead,” *othen, erchetai krimai zontes hai nekrous*. And the creed of the Council of Nice uses the very word *erchomenon*, instead of *erchetai*, the present participle instead of the present indicative.

So likewise the creeds of Jerusalem and of

Constantinople use the participle *erchomenon*, is coming: and this is not because the Greek is deficient in the expression of future time, for it has a way to express first future, second future, and future definitely near, and two aorists indefinite in time. Passing by all these varieties of the picture, the apostle uses the *present* time, to express the coming of Christ, and the most eminent and renowned creeds adopt it.

The same thing is seen less clearly in the Latin copies of the above creeds. These in no instance use the present tense, *veniens*, or *venit*, but always they use the future participle *venturus*, which, by the way, Ainsworth's Dictionary translates "is coming," exactly in the sense of *erchomenon*,—and it does not admit of a significant future beyond this: "*venturus*, is about to come."

But our *English* version of these creeds not only forsakes the *present* time used in the Greek, but also the *near* future used in the Latin, and expresses it, "He will come," in the indefinite, and I may say, infinite future. The most unlearned can see a wide difference between the meaning of the words "is coming," "is about to come," and "will come." The first is in hand, the second is at hand, and the third *may* be very remote. The Antichrist, taking advantage of this indefinite future, "will come," has first persuaded the church that the Lord's coming must be very remote, in order to fulfil the prophecies; and next proceeds to convince men that Jesus Christ will not come again in the flesh at all, but only *spiritually*. This is the second, the last, and prevalent form of Antichrist, which confesses not, but denies that Jesus Christ (*erchomenon*) is coming in the flesh. This, says the apostle, is *the* deceiver, and *the* Antichrist; not *a* deceiver, and *an* Antichrist, 2 John 7.

I am indebted to Bickersteth's Practical Guide for this note of difference in Antichrist; and I commend the above facts in this connection to all who refuse to confess the hope of the Lord's appearing. Wide is the departure of the church from the primitive faith, when she confesses only indefinitely that the Lord will come, instead of declaratively, that he is coming; but sadly fallen away is she in antichristian doubt, to deny his coming altogether, and to refuse to confess that Jesus Christ is coming in the flesh. Is she not, in this form, *the* deceived, and then "the deceiver and the Anti-christ?" 2 John 7.

Much has been doing, and is doing in this city, by the Pre-Millennial Advent Association, to awaken attention to the true hope of the church, which is not the hope of this world's conversion, but "the blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ." Tit. ii. 13. Their lectures are well attended, and are calculated to make a lasting and solemn impression on the public mind. Several of them I have heard with unmingled delight. Others of them have embarrassed the gospel with a certain note addressed to the hopes of the natural Israel, which note they can neither sound in harmony with the Gospel trumpet, nor yet forbear to sound. This is wisely ordered: for many are taken with the Jewish note, and are led thereby to expect and joyfully wait for the Lord's appearing; many, who will be found in that day among the true Israel, and enter with Abraham, and Isaac, and Jacob into the promised inheritance of the Lord, while the children of the kingdom are shut out.

Extremes may be avoided. It is not necessary to deny the restoration of the Jews as a type;

and it is little worth while to exalt and magnify the type. Solomon was, in the Psalms, a type of Christ. I suppose one to preach a whole discourse about Solomon the type, and to take no mention on his lips of Christ, the great Anti-type! Such to me are they who preach much about the restoration of Israel, and who say not one word, nor does it seem to enter their mind, concerning the resurrection of the dead, the glorious antitype of which that restoration is the great type. I have no idea of denying the fulfilment of the scriptures relative to the Jews, as a type; or of exalting the Jews as a type into the place of the glorified saints, their antitype. The temple of Solomon is typical of the Lord's spiritual temple, and in its construction beautifully illustrates the Lord's dealings with his faithful and chosen; but no wise man will spend his breath on the overthrown house without reference to that which is eternal in the heavens; nor yet will he refuse to own the old temple.

However, I agree with all who are expecting the great day with diligent preparation to meet the Lord at his coming, neither refusing to plant and build, because that day is very near, nor refusing to walk with those who are convinced it will not come this thousand years, remonstrating with them the while. What we do, should be done quickly, and should be done for eternity, without strife or distraction. But if the English version of the Apostle's creed, and of the creed of the orthodox councils of Nice had always preserved the true rendering of *erchomenon*, or even of *venturus*, the church would have been probably saved from strife relative to the coming of a millennium without the Lord's coming; for no place can be found for it, while the Lord himself is coming or about to come, even the same Jesus which was crucified, dead, and buried, and arose on the third day, and ascended into heaven. He is coming in that flesh he took up with him; he is coming in the flesh, according to the creed, and according to his word, to render to every man in the body, according to the deeds done in the body. We need fear before him, and not dispute; we do well to prepare to meet him, and not to fall out by the way. W.

New York, Jan. 18, 1842.

THE BEASTS.

Thoughts on the 13th chapter of Revelations.

In this chapter there is a description of two beasts, properly two wild or savage beasts, which John saw; the one coming up out of the sea, verse 1, and the other out of the earth, verse 2. The first beast is described in the first ten verses, the other in the last eight of the chapter. There is a remarkable oneness in the nature, character, and conduct of these beasts, and yet there is a very wide difference, so much so, that it is very apparent they are not two attributes, or component parts; neither two views of the same thing; but two distinct things, both in their nature and character. It is also apparent that they were not co-existent, but succeeded each other in point of time. To make this more plain, I will first notice the points of dissimilarity between the two: and then the similarity—after which I will try to show what they were probably intended, symbolically, to represent.

I.—Their dissimilarity.

1. The first beast rose out of the sea, by which we are to understand the commotions of the world. The second beast rose out of the earth, indicating that he sprung up like a weed in the garden, or a tree in the wilderness, and observed for a long time.

2. The first beast had seven heads, and ten horns; but the second seems to have had but one head and only two horns, and these like a lamb, and totally unlike what was seen on the heads of the first beast.

3. Upon the horns of the first beast there were crowns, but nothing of the kind is said of the last beast.

4. Of the first it is said "And upon his heads the name (or as in the margin) names of Blasphemy." Now nothing of this kind is said of the second beast.

5. He is said to be (verse second) "like unto a leopard, and his feet were as it were the feet of a bear, and his mouth as the mouth of a lion." In this respect, also, the first beast is unlike the second.

6. It is said that "the dragon gave him his power and his seat, and great authority. Of the second beast it is indeed said, "he exerciseth all the power of the first beast before him; and also that he spake like a dragon," &c; but it is not said that the dragon gave him either his power, seat, or authority, nor is this true in fact, as I shall hereafter show, for the second beast obtained his power, seat, and authority, partly by stealth and partly by force and arms; nothing was given freely to this beast, as such, but all was obtained from first to last, by deception, fraud, superstition and violence: the proof of this will appear in the sequel.

7. Nothing is said in the case of the second beast concerning the wounding or healing of his head, as is the case with the first, (verse 3d.)

8. In verse 4 it is said, "and they (i. e. the people) worshipped the dragon which gave power to the beast; and they worshiped the beast, saying, who is like unto the beast? who is able to make war with him? Now all this, it would seem, was free and unconstrained on the part of the worshipers, "all the world," the people, as such, or as a whole, the exception was so small as not to be accounted of. Now this is not true of the people in the time of the second beast. It is said, indeed, "and he causeth the earth, and them that dwell therein to worship the first beast whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had a wound by the sword and did live, &c." But we find nothing here but deception, fraud, and violent compulsion,—and so to the end of the description of the second beast.

9. They are dissimilar as to the time of their duration, or the period in which they should vex and injure the people, the cause, and the church of God. The first beast was to continue forty-two months, verse 5th—1260 years: the second was to continue only 666 years, verse 18.

10. In verse 6th, it is said that "he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven." The second beast is not described as a blasphemous power, in the sense in which the first is, and nothing said of the first beast in the 6th verse has any parallel in the last eight verses. We shall also find in the sequel that this is not true of the second beast in fact.

11. The first beast made himself an object of worship, a supreme divinity, and that, too, in opposition to God, verse 8. This is not said nor is it true of the second beast: he did indeed com-

pel men to worship the image of the first beast, and many other false things: but it is not true that he made *himself*, as did the first beast, a palpable and ostensible object of worship, as a God.

12. It is not said of the first beast, that he caused any man to receive his mark, or the number of his name, either on their foreheads or in their hands; nor did he prohibit any from buying or selling because they had not his mark, or something equivalent thereto. Yet all this is said of the second beast, and, as we shall see, was true of him, though not of the first.

13. There is a dissimilarity in what is said of their end. Of the first it is said, [verse ten] "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword," this marks the end of the first beast, viz. "He shall be led or go into captivity, and be killed with the sword." He shall be outgeneraled, deceived, taken by stratagem, and by force, and put to death, or subjected to perpetual slavery, according to the true maxims and usages of war in those times. This, too, shall be done by the 2d vst, who shall reign in his stead 666 years, all of which we shall yet see, has been literally fulfilled. But of the second beast nothing is here said of his end. It is however shown elsewhere, 2 Thes. ii. 8-12; Rev. xvii. 16, 17; Rev. xix. 20, 21. The first beast was swallowed up by the second, as he had swallowed up those which went before him; and as he possessed the nature and character of those which preceded him, so this second possessed his nature and character, and altogether they will soon share the same fate, viz. go into perdition.

II.—We will notice the similarity between them.

1. They were both wild or savage beasts, i. e. tyrannical, idolatrous, and persecuting powers.

2. They both possessed almost unlimited power, both as to the nations of the earth, and of individuals.

3. They were both of them partial, changeful, passionate and unjust; and their ruling passions were rage, revenge and lust. They both held that the goodness of an end sanctified the means; hence they were never scrupulous about the means they used, so that their ends were obtained.

4. They were both warlike and used the sword, but this was more especially true of the first beast, whose ruling character seems to be that of a military despotism; bold, daring, wicked and intrepid; the other seems groveling, low, cunning, deceitful, superstitious, hypocritical, and very fitly represents an ungenerated, depraved, debased, deistical priesthood, possessed of supreme power, as he doubtless was and is.

5. They were alike displeasing to God and his Christ.

6. They are doomed to the same end—Perdition.

III. I am to show what idolatrous, tyrannical and persecuting powers these beasts were intended to represent. Here I will answer in the language of another, "all interpreters agree that the Roman empire, in one form or other, was intended," Dr. Scott, Com. Commentary.

I shall follow "interpreters" no farther at present, but merely give my own opinion concerning them. I think, then, that the first beast was intended to represent the Roman Power, Empire or Civil Government, from the conquest of Asia, including of course, that of Syria and Palestine, under the consulship of Sylla, B. C. 83, to A. D. 1177, at which time Pope Alexander III.

gained his final victory over the Emperor Frederick I. and placed his foot upon his neck, in token that the priest-hood triumphed over the empire, or the ecclesiastical over the civil power; the Emperor being compelled to repeat from the 91st Psalm the following words "Thou (i. e. the church or pope) shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under foot;" and then to kiss his great toe. From this time till 1557, a space of 480 years, to Ferdinand I. no crowned head dared to dispute the supremacy of the Pope, or refused to receive his crown from him. He was Christ's vice-gerent or vicar-general of all below the sun. The claims set up an hundred years before by Gregory VII, were now admitted by the Emperor Frederick I. and all bowed submissive to the pope. A. D. 1177 was, in my opinion, the time at which the first beast came to his end, and the second commenced his reign as supreme tyrant of the world. In six hundred and sixty-six years from that time, he will, I think, come to his end, according to 2d. Thess. ii. 8. Rev. xix. 20, 22. Rev. xvii. 16, 17.

From the conquest of Asia, including of course, that of Syria and Palestine, by Sylla, B. C. 83, to A. D. 1177, is precisely 1260 years, which was the number of the first beast or the time of his continuance in possession of supreme power over the civilized world, including of course, the church and people of God—holding them under law, and compelling them to blaspheme, and sacrifice to idols under pain of death, or some other punishment hardly less to be dreaded.

Every thing said in the chapter, i. e. in the first ten verses, is most strictly true of the "power" above described; and every word can be explained most satisfactorily, and shown to be true; also all parallel places, as Rev. xvii. xix. &c.—but that must be the business of another communication.

By the second beast I understand Papal Rome, or that nondescript, most deceitful and dreadful power which reigned almost without a rival, from 1177 to 1798, a period of 621 years, and deluged Europe and almost the world with blood. During all this time he retained his supremacy, though in the Reformation under Luther, which commenced in 1517, he sustained loss from time to time, yet he held his own till he fell 1798 by the sword of Berthier, one of Napoleon's generals. Here he lost his supremacy in fact, though he still holds it in name and in spirit; but he is now just such a supreme spiritual ruler of the universal church and world, as Napoleon was an Emperor of Europe, when dying upon the Island of St. Helena.

If, then, my reasoning is correct, he will end in A. D. 1843. This may be seen by adding 83 to 1177—1260, and to 1177 add 666, and we have 1843. The whole period included in this general view is 1926 years. To prove the positions taken in this communication, and to answer objections arising from the positions taken by other interpreters will be the business of another communication upon this same general subject—the chapter under consideration.

A LOVER OF THE TRUTH.

Roxbury, Mass. Feb. 12, 1842.

P. S. What will probably occur in 1843 may perhaps be considered in a future communication, if desired.

SIGNS OF THE TIMES.

BOSTON, MARCH, 1, 1842.

MR. MILLER'S LECTURES.

THE GENERAL CONFERENCE—OUR WORK.—We now present the following plan of labor for the two months to come.

NASHUA, N. H. Brother Miller commenced a course of Lectures Feb. 24th. to close March 2. The Conference is to hold in connexion with the Lectures in the forenoon of each day during the time, Sabbath excepted.

PROVIDENCE, R. I. Course of Lectures by Bro. Miller, and Conference, as above. To commence March 4th. and close the 11th.

WORCESTER, Mass. March 12, course of Lectures by Bro. Miller, close Sabbath, 20. Conference as above. Hartford, Ct. March 22, course of Lectures and Conference, close the 31st.

NEW YORK CITY, April. Arrangements will be made known hereafter.

REMARKS.—It is very desirable that all the ministers and brethren in the vicinity of these meetings, who are interested in the progress of the doctrine of the speedy coming of Christ, should attend. Nothing of a trivial nature should hinder them. We should make an effort to enlist in the above meetings from fifty to one hundred Lecturers who will go into the field without delay. The calls are numerous and urgent from all parts of the country. They must be supplied. Who will go? Brethren, let us meet and consult in the above meetings, and make the effort at least, to respond to the hundreds of calls for the proclamation of the glad tidings.

LECTURES.—The following course of lectures were commenced by C. French, in Newtown, N. H. the 26th, ult.

LECTURE I.—On the Nature, Manner, and Object of Christ's Second appearing. Titus ii. 13.

LECTURE II.—Two Resurrections, as to character and Time. Rev. xx. 5.

LECTURE III.—Daniel's Four Kingdoms of this world, succeeded by a Fifth, or the Kingdom of the Saints, which shall not pass away. Dan. vii. 17, 18.

LECTURE IV.—The Seal of, Length of a Prophetic Day in, and Commencement of Daniel's 2300 Days. Dan. viii. 13, 14.

LECTURE V.—History of Daniel's Fourth Kingdom. Dan. vii. 23, 24.

LECTURE VI.—The End of Daniel's 1335 Days, or the last Forty-Five Years of this World. Dan. xii. 12.

LECTURE VII.—"But of that day and hour knoweth no man." Matt. xxiv. 36.

LECTURE VIII.—The Midnight Cry. Mat. xxv. 6.

LECTURE IX.—The Signs of the Times, as seen in the fulfilment of the Word of God. Matt. xvi. 3.

LECTURE X.—The Two Witnesses, whose they are, what they be, their Prophecy, Death, Resurrection, and Exaltation. Rev. xi. 3.

LECTURE XI.—The Manner how, the Time when, the Saints take possession of the Kingdom. Rev. xxi. 2.

LECTURE XII.—The New Heavens and New Earth. Isa. lvi. 17.

LECTURE XIII.—The Moral State of the World at Christ's appearing. Luke xvii. 26-30.

LECTURE XIV.—Love of Christ's Appearing a Test of Piety. 2 Tim. iv. 8.

LECTURE XV.—The Suddenness of Christ's appearing to those who are in darkness on the subject. 1 Thes. v. 2, 3.

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SIGNS OF THE TIMES

AND EXPOSITOR OF PROPHECY.

VOLUME II.—NO. 24.

BOSTON, MARCH 15, 1842.

WHOLE NO. 48.

SIGNS OF THE TIMES.

BOSTON, MARCH 15, 1842.

THE PUBLISHER'S STATEMENT.

As the publisher of this paper, and other works on the Second Glorious Advent of our Lord Jesus, it may be proper at this time for me to make a brief statement of facts. It is about two years and a half since I became deeply impressed with the truth of the doctrine of the *Advent night*. With this impression, the first enquiry of my anxious heart was, What shall I do? What can I do? the answer seemed to be plain: "spread the glad tidings of the near approach of the Bridegroom." How shall I do it? I had a pastoral charge, and besides, I did not then feel qualified to go out and expound the prophecies, as they should be, to honor the Master and the work. I saw that WILLIAM MILLER, the distinguished person raised up of God to declare this truth, needed assistance. He was cramped; he could not get a fair hearing before the public. The public prints, religious and political, were closed against him; and often filled with slanders against his character and doctrine. I resolved to do what I could to give him a fair hearing before the American public. In order to do this, the "Signs of the Times" was commenced. Its columns were thrown open for Mr. Miller to speak fully and fairly his views. It was at the same time opened to his opponents to refute him if they could. The next step was to put Mr. Miller's Lectures into the hands of a Bookseller, for the publication of 5000 copies for the country. This was done. I then prepared a volume of Mr. M's writings, called his "*Life and Views*." This was put into circulation. I then undertook the publication of the *Lectures and Views*, in connexion with the "Signs of the Times," and made an effort at the widest circulation of them by sales, and gratuitous distribution, expending all that I received.

The first volume of the "Signs of the Times" being closed, and the receipts falling short of the expenditures, I resolved to go on, trusting in God for success in the future. The second volume (this present No. of which closes it) was commenced. For a time all was dubious and dark. But during the year there has been an increase of subscribers, so that we have kept along. Enough has been raised and is now due, to pay the printers and paper makers. But nothing for the publisher, and senior Editor. Besides, he hits a bill to pay for editorial aid out of his own pocket. Thus the "Signs of the Times" has been sustained.

Within the last six months the friends of the

cause in this city have united together, and furnished and opened a Reading Room and office for the publications, at 14 Devonshire st. We have paid largely for the support of this Room, and expect to continue so to do when we have the means. At this place all the publications which I publish are kept for sale, and all others I can get that are valuable. A brother is hired to take the charge of the Room, keep the books, and mail the papers. The expenses of the office, and of the clerk, with various other contingent expenses, have thus far been barely met by receipts from publications. The money that has been given, has been appropriated according to the direction of the donors. Publications being given to the amount of their donations, in full, either to the donors or others. This has been the principal field of our public labors for the two past years—this our work—and this the actual state of our finances and publications.

I feel that I have acted conscientiously in this matter, and in reference to the fact that I must soon stand before the Judge. I am a steward. I wish to be found faithful. I now enter upon increased responsibilities, and greater labors. The weekly paper will require *double* the labor and expense. The work must be done, the expense must be met. And were it not that we have friends who have stood by us, and who will still remain as co-workers, I should despair. But as it is, I go on with increased confidence and zeal. We only ask that the "Signs of the Times," may be patronized as it shall deserve, at the hands of its friends; and as the publications are among the chief means of doing good, they may also be patronized to such an extent, as to meet the actual expenses of the office. This done, our bills will be honorably settled, we shall owe no man. So shall we mutually extend the midnight cry to the extent of our means, to arouse the church from her slumbers, and awake the world to its danger.

J. V. HIMES.

Boston, March 15, 1842.

SECOND COMING OF CHRIST.

PROGRESS OF THE CAUSE.

From our N. York Correspondent.

I have this day taken from the Depository the Signs of the Times, 15th inst.—Finding in it no notice of two communications* I made you by a private hand, Jan. 20th, which I had thought were crowded out, perhaps, 1st Feb. I conclude you have not received them. One contained news of the progress of the truth in this city: the other a brief notice of the creed. But let them go, though the news was good and inter-

* They appeared in our last No. This communication is so important, that we insert it also.

esting; and the argument from the creed seemed to be new and conclusive. I received a letter from Brother Jones to-day, who has spent the winter lecturing chiefly in Ct. and is now with you. He asks what has been going on?

1. The Pre-millennial Advent Association have been, every Sunday evening since Nov. preaching from the lips of the ordained ministry of the Dutch Reformed, Methodist Episcopal, Congregational, Presbyterian, and Episcopal churches, the doctrine of the Lord's coming and kingdom at hand. Dr. Broadhead, also, has given a distinct course of lectures upon this topic in his church at Brooklyn, the last of which was preached two Sundays ago. A crowded house and a most attentive audience bore witness to the solemn interest of the great theme. And while speaking of him I will add, that last Sunday evening I heard his charge to the Pastor elect of the Dr's former church in Broom st. New York, (the Rev. Mr. Fisher,) at his installation; and the firm and dignified manner in which Dr. Broadhead appealed to his own experience of 38 years in the ministry, to enforce on the young pastor a sense of his duty, among other things to study and to teach the Scriptures relating to unfulfilled prophecy, was most remarkable. He said the signs of the times demand this: the common people expect it; the devout will do it for themselves, and will demand it of their spiritual watchmen and guides; and the holy Scriptures enjoin it on all who minister the grace of God, looking for that blessed hope and the glorious appearing.—The church was full as it could hold, even in the aisles; and to have this doctrine charged home upon them in the installation service, was alike new and impressive. Perfect stillness chained every breath.

2. I attended the meetings of the A. B. C. for Foreign Missions in this city, last month. It was gratifying to observe that much which was said had reference to a great crisis at hand, the greatest since the flood, without indicating its character in any way to identify it with spiritual reign, but rather aloof from the common notion of the millennium. And some went further; some distinctly urged the hope of the Lord's coming, but yet urged it in a way that only the wise would understand aright. The dull of hearing might take it, as they do the Scripture itself, to teach the doctrine of this world's conversion. They prayed mightily: "Thy kingdom come," mean what that may; and some of them said to me they were not so careful about the meaning, as about the offering.

3. The established ministry of all denominations, in their Sunday exercises recognize the hope of the Lord's coming and kingdom to an extent quite noticeable: they loosen their grasp on the hope of this world, and they lay firmer hold of the world which is to come. They read, inquire, and inform themselves on the subject of unfulfilled prophecy: and their devout hearers are putting them up to it, by seeking light, and by asking honest questions, having a right to expect of their spiritual guides instruction in spiritual things. Thus a general disposition to inquire is encouraged, and all parties treat the subject with reverence.

4. Great refreshings are experienced in several of the Methodist and free churches.

5. Elder Fleming put in my hand to day his Examination of President Mahan's sermon on the Millennium. It is a capital tract, done in a good spirit, and in a most simple and effectual manner.

6. The *Pre-millennial Advent Association* walk mostly in the strait jacket of Judaism. They do not admit a *gentile* among them. They however do much good. They preach the coming of the Lord; and that, if it were only to bring back the Jews, were better than to have no hope of his appearing. If any adequate anniversary service relative to the Second Advent is held next May in this city, it will be, I think, under the auspices of this Association; and I hope they will undertake it. We are required to bear with each others infirmities; and though the carnal Jews are a dead weight on the faith of these brethren, I would lay no stumbling block in their way, but rather help them sustain the Lord's banner with the sons of Hagar in company; the wheat and tares growing together, until the end of the world. In the blessed hope, yours, H. D. W.

THE WEEKLY—OUR WORK.

BROTHER HIMES,—As a patron, were I permitted to express my opinion in relation to a weekly publication of the *Signs of the Times*, I should say the sooner commenced the better; for if the day of labor is rich spent, our diligence should be redoubled. If the hour is at hand when "time shall be no more," our constancy should be increased. If the great day is at the door, when "the Heavens will pass away with a great noise, and the elements will melt with fervent heat, and all the works of the earth will be burnt up," how liberally should those who are aware of these realities begin their donations and exertions, that the "midnight cry" or the general alarm to the world may be given.

If the last scene of earth is at hand, when not only the works of men that are admired and adored as magnificent—when not only the earth, her great empires, and her imperial cities, her everlasting hills and mountains,—but, when all those who are living deliciously, saying in their hearts, I shall see no sorrow, and with their lips crying peace and safety, shall become one chaotic sea of fire like running liquid metal, or a fluid like molten glass, what manner of persons ought we to be in holy conversation and godliness. Then let all cry aloud and spare not, that the crucified Lord is about returning in glory to take vengeance upon his enemies: not only upon those who pierced his sacred body with nails and with spears at Jerusalem, but those also that pierce him every day by their sins and iniquities, their hard speeches, concerning his person, his religion, and his coming.

Every eye ere long will see that God whom they have mocked or blasphemed, "laughed at for his meanness or his vain threats;" they will soon see him, and be confounded with shame and fear, and with those high minded and evil servants who preach "my Lord delayeth his coming," will, in the bitterness of their anguish and despair, call for the mountains to fall upon them, Isa. ii. 19, "fly into the clefts of the rocks, and into the caves of the earth, for fear of the Lord and the glory of His Majesty, when he ariseth to shake terribly the earth." Then indeed will every knee bow and every tongue confess that he is God, "when the mountains quake at him, and the hills melt, and the earth is burnt

at his presence, yea, the world and all that dwell therein."

"The glorious appearing of the great God and our Savior Jesus Christ" will presently attract the eyes of all the world: nothing can more affect them than a scene so unusual and so illustrious, bringing with it our last destiny and an end to earthly affairs. How can a just representation of that day be given, when he summons from his vast and boundless empire the host of angels to attend his person, and in the midst of those bright legions in a flaming chariot will the blessed Jesus sit when he comes to be glorified in his saints, and all those that love his appearing. Then will he triumph over his enemies, and instead of the wild noises of the wicked, this blessed company will breathe their hallelujah into the open purity of space with shouts of "Salvation to God which sits upon the throne, and to the Lamb." And now, gentle reader, shall we not do much for him who for us was hung upon a cursed tree in Golgotha, crucified between two thieves, wounded, spit upon, mocked and abused? N. H.

LETTER FROM MR. MILLER.

DEAR BRO. HIMES,—I arrived at Nashua, on the 24th, agreeable to the appointment, and was very much disappointed in not finding your help there as I expected, neither brother Litch or Fitch. I was also much cast down in spirit when I found no place open for us, except an upper room, in an attic story. My lungs were very much affected by reason of a cold which I had taken at Benson, Vt. the week before. Yet after committing my case to God, and praying for divine direction, I attempted to speak to a crowded house, almost suffocated with the intense heat and bad air, on the duty of comforting one another on the subject of Christ's second coming. Many lovers of Christ were there. But there were also twenty or thirty sons of Belial, who came with the object of disturbing our meeting. Many in the back part of the room could not hear on account of the noise and confusion made by these wicked young men, and boys; yet our meeting was continued until near 10 o'clock. It was then supposed that some of the different societies would open their meeting houses for us on the next evening; but in this we were disappointed. We had a Bible class in the forenoon,—afternoon and evening, two lectures. No disturbance; but at the close a communication was read from the chairman of the committee of the Baptist church and society, stating on what condition a preacher of their own order might proclaim the gospel from their desk. It was one of the most cruel, mean, and degrading insults ever given to me at least, and this, too, in the democratic state of N. Hampshire. I hope and pray that this is not a sample of the democracy here. Here it is.

Conditions on which the Baptist Church was offered to Mr. Miller for a course of lectures.—

1. Five dollars for each evening when we do not wish to use it. Or eight for day and evening, in advance, for fuel, oil, &c.

2. Responsible men to guarantee the house not injured except the natural wear.

3. The speaker to be Mr. Miller, and he to confine himself to the subject of the Second Advent of Christ. He is to avoid all disrespectful and abusive language concerning our citizens or any of our religious societies in the place; for the violation of either of the above articles the committee will feel justified in closing the doors immediately. For the Committee.

E. CHASE, Chairman.

Of course I could make no concessions of this kind; and having lost my voice, I left Nashua for the last time, bidding farewell to the few lovers of Christ, which I found in that devoted village. I have retired to my good friend Nichol's house, in this town, where I shall remain a few days, if possible to regain my voice.

What stronger evidence can we wish for, of the corruption of the Baptist denomination, than is here presented, dictating to the servants of God what they shall say or preach, in this dogmatical manner. The spirit of the Pope is in every line, and a Jesuit no doubt indicted the insult. I hope the eyes of the Baptist denomination may yet be open, that they may see the abomination of their leaders. Let them remember also that "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." God will reward them as their work shall be. And he will come, and will not tarry.

Yours in the blessed hope.

WM. MILLER.

Medford, Feb. 23, 1842.

A CRITICISM.

MESSRS EDITORS:—In the paper of W. S. on the resurrection, in your *Signs of the Times* of Dec. 15 1841, where he quoted 1 John iv. 3. he has omitted the negative particle, *not*, which perverts the sense. The English version has rightly translated it. Every spirit that confesseth not that Jesus Christ has come in the flesh, is not of God. And this omission I take to be typographical only, not intended. The reference to 2 John 7, does involve a novel reading, and is important. In the first quotation, he who denies that Jesus Christ had already come, is not of God, and is the spirit of antichrist; in the last, if this new translation be correct, (and it seems so to me,) he who denies that Jesus Christ is coming in the flesh, is the deceiver, the antichrist.

Thus these two texts embrace both advents, and makes it anti-christian to deny, or not to confess either, or both.

In our English translation, in an old French one of Geneva, and in a Portuguese one, 2 John 7, is made to apply to time then past, but the quotation of W. S. makes it relate to a time future. The whole question is involved in the signification of the word *Eleuthota* and *Erchomenon*, which seems to me to be worthy and indeed demands an exact analysis and criticism by some good Greek scholar. O *Erchomenos*, the coming one, is defined by John to make an essential part of the great name of Jehovah, and contains in itself the great promise of the future advent.

W. F. W. O.

A COLOQUY—THE JUDGMENT.

Sometimes, when conversing about the Judgment, people will start back, when that awful period is represented as being near; and seeming to be fortified in their own position, will say, "No man knoweth when the day and the hour will come." "Very well," I then reply, "if we do not know *when* that time will be, what proof have you that it is not *now* nigh, even at the doors;—that it may not come even within the predicted time?" Frequently I have found them taken where they did not expect it; and they have replied, with apparent concern "we don't know." The minds of such I have then found to be generally open to the reception of truth.

But others, holding to the opinion of a temporal millennium, will say, that *that* period must

pass away, before it will come. "Very well," I then reply, "you blame us for fixing on the *time* of the first Judgment, but in this you condemn yourselves; for you have done the very same thing, and long before we did it, too. You place it at the end of the thousand years, we, at the commencement of it. Now, where is your consistency in blaming us for fixing on the *time*, when you have done it as really as ourselves?"

Now, though we may not know the *precise* time, yet we may *approximate* to it. The Bible is full of signs by which we may know that the Judgment is near. And Christ taught his disciples that when these things should take place, they might know that his coming was near, and that their redemption drew nigh. Whether these signs are appearing at the present time or not, the wise themselves must judge. But do we not know when the sun shines? are we not conscious when darkness makes its appearance? then can we not tell whether the things which the Bible predicts shall take place immediately before the first Judgment, are, or are not, now, taking place? It would seem as though none here need mistake.

D. C.
Zion, Jan. 1, 1842.

THE EAST.

We are happy to present our readers with farther information relative to the state of the *East*, morally, intellectually, physically and civilly, from our correspondent from whom we some weeks since published a letter from Smyrna. He has since returned home. From these facts it will readily be perceived how little ground there is to hope for success in evangelizing the world, especially those portions which have had and rejected the gospel. We give the following extracts from his letter.

I returned from Smyrna to New York about the close of last month. (Jan.) I led you to expect an unfavorable report as to the state of matters in that country, in my letter by the barque Emma Isadora, and the event has amply confirmed what I then anticipated. The Turkish Government, you are aware, are in full possession of the city of Jerusalem. It is understood that they are strengthening their position in Syria, having whilst I was at Smyrna chartered the steam-boat to convey 180 Turkish soldiers from Constantinople to Beyrout, which were to be followed by 180 more, if required. They appeared to me to hold dominion, not only over the persons, but in a manner over the consciences of the Greek population where I was. The Turks go armed, wearing a brace of large pistols and a poniard at their waist, with a very sharp scymetar at their side; but not one Greek did I see with any weapon whatsoever. The Greek population consist principally of boatmen and shop-keepers, who appear to exist in Smyrna as it were by sufferance. Nightly executions of this unfortunate class of persons who have fallen into the hands of the Police take place on the mountain just above the town, the criminal being made to kneel down, when his head is stricken off at a single blow; the edge of their scymetars being always kept in the highest order. The oppressive severity of the Turkish rule is the great subject of complaint among the Greek inhabitants of Smyrna.

The country at large, from what I could judge of it, appeared to me to labor under a heavy curse, which it will take centuries to recover from. Unfortunately the habits, of the people are radically opposed to improvement, displaying their effects in the aspect as well as

the minds of the population, most of them being addicted to the practice of smoking immoderately, accompanied by drinking. A good Temperance Agent from this country could find an extensive field whereon to operate.

With respect to Religion, the Turks have their Mosques, the principal of which I visited. It resembles a large hall, as large as, but longer considerably than Faneuil Hall, with a beautiful ornament on the wall opposite the entrance. I was surprised to find two pulpits in their Mosque. A Turk attends at the door, and causes every individual who enters to take off his shoes.

The Greeks, though nominally members of the Greek church, mostly attach themselves to some Catholic or other, of which there are several—the Austrian church, the Italian church, the church of the Holy heart of Jesus, the Capuchin church, and the church of the Lazarists. The people in Smyrna are not in want of religion, but of *charity*, and their children need schools. At present there is a predilection in favor of the French language, habits and customs. A few good teachers who should instruct the children of the poor in English gratis, might pave the way for the introduction of a purer religion than exists at present. But there are many difficulties in the path with which they would have to contend. The Rev. Mr. Temple told me that a school for Greek girls, taught by Mrs. Temple, had been twice broken up by an order from the Greek Patriarch at Constantinople. When I was there, however, a Greek priest came to visit it, and from the circumstances of his going away without making any animadversions or strictures, it was hoped that the school would be permitted to continue unmolested.

I have said that the people are not so much in want of religion as of education. The number of conversions accordingly is but very few. Ancient and inveterate habits, handed down from ages, are not easily overcome; besides which they have all their particular churches, sects and denominations, who will not concede an inch, each having their particular Book to go by; and in maintenance of this they would sooner die than swerve. A Jew may sometimes be converted to Christianity through the exertions of our Missionaries, but generally after a year or two relapses into Judaism.* When a man once becomes a Mahomedan, however, he cannot abjure his religion. His life would have to pay the forfeit of any such attempt. Although the American Mission has existed in Smyrna upwards of ten years, yet it has no place for public worship of its own. From this you will form some idea of the extent of its success.

The Missionaries are a highly respectable body of men; the Reverend Daniel Temple, who has been stationed for 20 years up the Mediterranean, at their head. The next is Rev. Mr. Calhoun, who has visited Jerusalem, and gives a discouraging account of the whole of Palestine. He states a very revolting fact on this subject of which he was a witness, I believe, at the church of the Holy Sepulchre. A priest at a window appears once a year holding a lamp in his hand, the flame of which is said to be the same as that which animated the cloven tongues at the day of Pentecost, when they each declared the wonderful works of God, as recorded in the Acts of the Apostles. The Pilgrims,

* Our correspondent went to the East with great confidence in the doctrine of the return and conversion of the Jews.

with tapers and wax candles in their hands, crowd around this window, (anxious to catch a portion of the Holy Fire wherewith to light them) and the pressure in consequence at this point is so extreme, that generally two or three individuals on such occasions are killed by being trampled to death under feet; whilst in the body of the church the Turks, provided with large and heavy whips, for the purpose of preserving order, lay about them unmercifully upon the heads and shoulders of the multitude, to the terror and disgust of every feeling and devout christian. Besides this, a tribute has to be paid to the Pacha of the city by every Pilgrim for admission to the scene.

Certain it is that a great degree of moral darkness sits brooding over this unhappy land; but I think I can discern the origin of all the evil to proceed from the habits and practices of the people themselves. For the most part they consume the day in smoking tobacco through very long pipes, and drinking *rachee* (a spirit like brandy, distilled from grapes) or New-England rum, sometimes strong coffee, to which the Turks in particular are habitually addicted. This may account for the uncomely visages and untoward mental qualities, even of many of the rising generation, and is a point to which our philanthropic Temperance men in this country would do well to look. It is one upon which, under Providence, the regeneration of the East appears to me essentially to hinge, and is of greater consequence by far than all the homilies which our Missionaries in the East could possibly preach to them. This matter, together with the introduction of English schools for the instruction of the children of the poor *gratis*, I consider as at present the great desiderata of this portion of the people of the East.

I subjoin a list of the books which the Rev. Mr. Himes was good enough to furnish me with on my departure, and which I distributed in Smyrna, including in this list those formerly reported to you in my letter from that place. It affords me pleasure to say that in consequence of the distribution of these works, quite a lively interest was excited in the place amongst the intelligent merchants and others, and enquiries were making in many quarters relative to the great and important topic of which they treat. Mr. Goodenough in particular, who is Editor of the Smyrna paper (published in the English language) stated it to be his determination to notice the subject in his columns; and Mr. Temple, in acknowledging the receipt of the Second Advent Report of the Chardon Street Convention, in 1840, was pleased to express his gratification at receiving from me regularly a supply of the Numbers of the Signs of the Times.

J. A.

PROSPECTS OF EUROPE.

The following is a very able editorial article of the London Patriot, of January 3d.

"THE YEAR 1842.—The year upon which we have entered will occupy a page of no ordinary interest in the annals, not only of Great Britain, but of the world. There is something in the aspect of parties at home, marshalling themselves for the approaching encounter, and in the lowering appearances abroad, that is adapted to impress the most unthinking with a feeling of solemn expectation. The state of France resembles that of a crater long inactive, from which are heard premonitory sounds that tell of what is raging beneath. Paris is the focus of the volcanic fires which have once desolated Europe, and which

are destined, we fear, to overwhelm other dynasties and institutions. Predictions sometimes tend to fulfil themselves; and the mystical calculations current in France, which make the present year a fatal one, indicate by the credulity with which they are received by the people, the tendencies of national opinion. The very strength of the French Government, based neither upon loyalty to the throne nor upon popular freedom, may hasten its decline or down-fall. The Ministry are strong in the chambers, but they have against them the press and the people. Corruption and the Police are the only pillars of the throne occupied by the KING of the FRENCH. The army, indeed, is the largest in Europe, consisting of 344,000 men; a drain upon the national revenues, and a just object of jealousy to all the neighboring States.

A war with France would be the greatest calamity that could befall this country, with the exception of intestine commotion. But is there no danger that endurance and respect for the laws may, under pressure of famine and despondency, reach their limits? A month must elapse, the severest of the year, before Parliament meets; and accounts from all quarters represent the distress prevailing among the working classes as extreme and increasing. It is but too evident that our present rulers and their political supporters have no adequate notion of the real state of things, while they are wilfully blind to the cause. The House of Commons, unless stormed by public opinion, will do nothing effectual for the people. The approaching session will be no sham tournament of knights, no mere conflict of parties. Our unfortunate ancestors, it is remarked by a writer in the last Westminster Review, "had the divine right of Kings to settle We, their children, have got perhaps a still harder thing to settle; the divine right of Squires." The preponderance of the landed interest in the present House of Commons deprives the people of all hope of redress that is not extorted from the fears rather than the justice of the Legislature. If the people do not make their voice heard, the blame will rest with themselves, and bitter will be the penalty. We rejoice that the Anti-Corn-law movement is spreading. Lancashire, Yorkshire, North Wales, and the Midland Counties, have had their aggregate meetings to declare the sense of the country upon the subject; and, in the second week of this month, a public meeting of the ministers and members of Dissenting Churches is to be held at Edinburgh, to express their opinion of the injustice and immoral tendency of the Corn and Provision Laws, and to petition for their total repeal. Seven hundred ministers and gentlemen had, on the 23d ult. signified their intention to attend. These meetings cannot fail to produce a very powerful impression; and they will at least open the eyes of the middle classes to the dangers of the country; but it will be necessary to follow them up with some general system of action that may tell upon an ill-informed and reluctant Legislature.

Even were the Corn-Laws wholly repealed, the revival of our trade and manufactures could not be expected immediately to ensue. The fatal effects of years of bad legislation in deranging our commercial relations, and transforming foreign customers into rivals and competitors, are not to be at once repaired. The national question at issue, however, is not one of mere expediency, but of justice and right—between the principle of Feudalism, or "the divine right of Squires," on the one hand, upheld by a Divine-right Church, and Popular Freedom and the

Rights of Industry on the other. The late general election has shown, that, by the present representative system, a majority may be returned by the landed interest, in defiance of the opinions and interests of the great mass of the people. Such a system is an enormous fraud, an abuse and usurpation that no free people can suffer to exist. A representation that does not represent the people, is worse than a solecism; and as the corruption of the best things is proverbially the worst of evils, the oligarchical despotism that perverts to its own ends the forms of free institutions, is the most odious.

Nor is it possible to contemplate without serious feelings the present attitude of Religious Parties—the great schisms in both the established churches of Great Britain, the struggle between the Civil Power and the Church Courts in Scotland, the contest between Anglo Catholics and Evangelicals in England—the frightful resurrection of sacerdotal superstition, the spread of Romanism, and the revival of the spirit of persecution towards Dissenters, in all the bitterness and cruelty of which the laws will admit. We feel constrained to believe that all things are working well for the ultimate triumph of the principles of the Kingdom of Christ. We cannot believe that the people of this country will ever be so befooled as to submit to the re-establishment of a hierarchical despotism, or to become the victims of Popish or Anglican priestcraft. But what may be permitted as a trial of Protestant fidelity, before the final overthrow of the mystical Babylon, who can tell? Our duties, however, are as plain as they are urgent—our religious duty as citizens, our political duty as Christians. In both characters, patriotism, fidelity to Christ, and a regard to our own security, alike call upon us to be steadfast, vigilant, public spirited, aggressive against error, firm in the maintenance of all we believe to be truth; hoping for the best, prepared for the worst.

LETTER FROM REV. WARREN COOPER.

DEAR BROTHER HIMES:—I sit down with my pen to inform you of the result of the Conference held in this place last week, as already manifest. A new impulse has been given to the work of grace;—Christians are more engaged than they were; and some who were cold and unbelieving are quickened, and move forward with warm and animated hearts, "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

There seems to be no great excitement, but yet convictions deepen, and solemnity rests upon every mind. It is the still small voice—the work of the Holy Spirit upon the heart. Converts are multiplied.

At the factory village where you lectured two evenings, a powerful revival is already in operation. In that village a goodly number are favorable to the sentiments you preach, and many are anxiously inquiring "what they must do to be saved?" The gentleman who there rose and interrupted the meeting, is in great distress of mind, and says that *Universalism* will no longer answer for a foundation for him to build upon.—May the Lord have mercy upon his soul!

I firmly believe these Conferences are calculated to do much good: and can say that in this place they have been attended with the happiest results. I am gradually gaining strength, and hope soon to be able to preach again.

Affectionately yours, in a precious Redeemer.
Pomfret, Jan. 25, 1842.

We learn that the work continues to go on. The Conference seems to have been attended with the most happy results, in that town, and the entire vicinity. Eds.

SIGNS OF THE TIMES.

BOSTON, MARCH 15, 1842.

CLOSE OF THE VOLUME. With this number we close the second volume of the SIGNS OF THE TIMES. When it was commenced, it was without a single subscriber, without funds, and almost without friends. The cause it advocated was unpopular, and whatever looked toward it, was looked upon with a jealous eye by the whole community. There was scarcely a periodical in the country, either religious or secular, that would so much as inform the public of the existence of such a publication. Of course the paper has been thrown upon its own resources, to work its way before the community, and tell its simple gospel message. The object from the beginning has been to arouse the world and church from their dreamy slumbers to look for the coming of the Lord in the clouds of heaven to judge the world in righteousness. If this could be done we were well satisfied that they would not long hug the world with a very violent grasp, or rest securely in their sins. And on reviewing the past we have abundant cause for gratitude to God for his goodness, and the blessing he has vouchsafed to our feeble efforts in his service.

Within the last two years the advances made by this doctrine are incalculable: far exceeding the most sanguine expectations of its friends.

1. Several religious and some secular periodicals are now open to a discussion of this great question, and find able disputants to take the field. Our own paper (the Signs of the Times) devoted entirely to this discussion, has not less than 50,000 readers, being read by whole neighborhoods, in many instances, and then sent to some distant place.

2. More than 60,000 copies of various books and tracts have been issued from our establishment, and spread through the world in the four quarters of the globe, and the islands of the sea. These have been read by hundreds of thousands with interest and profit.

3. From three to four hundred ministers of the gospel are now engaged in giving the midnight cry; some distinctly with regard to the time, others in doubt on that point, yet, teaching that it is near even at the door. These ministers are from all the evangelical denominations in the land.

4. In addition to these there are several men now devoted entirely to the work of lecturing from place to place, on the Second Coming of Christ in 1843, and a number more ready to enter the field soon.

5. Then there is another class, something of the character of colporters, who are engaged in the circulation of publications, and in conversing on the subject from house to house.

6. Second Advent Conferences have, within the last year, become numerous and important. No one thing has probably done more to advance the cause we plead. The calls for Second Advent Conferences are becoming numerous and pressing.

7. Another agency has lately been brought into requisition, which bids fair to do much for the cause during the ensuing year. We refer to the appoint-

ment of agents in different sections of the country for the spread of publications and delivery of lectures.

Such is the present aspect of the cause in which we are embarked, and our course is onward still; we know of no rest until the evening comes, and the Master says, "Call the laborers and give them their hire." We have duties to perform, both to the church and the world, to awaken them to seek a constant and perfect preparation to meet their God. They have so long been lulled to sleep by the cry of a thousand years of peace, safety and blessedness, before the appearance of the Savior, that it is next to impossible to arouse them sufficiently to see the light; and in many instances where we meet with partial success, an opiate is soon administered, and they fall back into their dreamy slumbers of peace, peace, where God has not spoken peace. Considering the greatness of the work, and the shortness of the time, we can but feel it to be the duty of every one who believes in the doctrine of the speedy coming of the Lord to proclaim it aloud so that the world may hear.

COLCHESTER CONFERENCE

ON THE SECOND ADVENT OF OUR LORD.

The seat of this Conference was rather unfavorable for a very large gathering of the friends of the cause, being in the north western part, above Burlington, Vt. The thaw rendering the travelling extremely difficult, and even dangerous, was another great hindrance in the way of many who would have gladly attended had it been otherwise. It was chiefly this that prevented the attendance of Brother Miller on the occasion. But notwithstanding these things, our meeting was well attended, and was of a deeply interesting character, and a season of spiritual good to many, both in and out of the church. Ministers of different denominations, and also members, met together on common ground to deliberate on the great doctrine of the speedy coming again of the Lord from heaven to judge the quick and the dead, and to set up his everlasting kingdom.

In the absence of the Chairman and Secretary, The Conference called to the chair Deacon T. Gallusha, of Jerico, Vt. and appointed Rev. Mr. Hall, of Essex, Vt. Secretary.

The friends of the cause in this section have evinced their love for it by taking hold in a very spirited manner, of the work of an agency for the spread of light, by the circulation of books, and the delivery of lectures on the subject; something between 125 and 150 dollars were pledged, and partly paid to be invested in books, to be distributed by the agent as soon as possible.

Brother Green, the pastor of the Baptist church in Colchester, has devoted himself to the work of sounding the midnight cry, and will probably soon enter on it; as soon, at least, as he can prepare for lecturing.

Our excellent and beloved brother Sabine, of the P. Episcopal church, Bethel, Vt. had designed to have been with us, but the circumstances which prevented others from being present, had thier effect on him. But as a substitute he forwarded an encouraging letter, and several most excellent discourses, one of which was read to the Conference, greatly to the edification of those present. The object of the discourse was to show that the second coming of Christ is nigh at hand; and that God's word will be fulfilled speedily: and also to meet

the various objections raised against the preaching of the doctrine. We give the following extract from his remarks on the last objection he notices.

7. *The last objection I shall notice in this series, is, that there is no coming to any conclusion on this mighty question—no date or period given in Scripture upon which to institute any safe reckoning,—no clue by which to venture any fair hypothesis!* I am fully aware of difficulties—great difficulties in the case. And I am aware too of many presumptions, with many a bold and wild conclusion. But then I am not prepared to admit that in Scripture there is no clue by which to trace out some of the grand results foretold in the same word;—and here I will not be tedious, only give one specimen, and this shall be from the famous prophecy of Dan.viii. 13, 14. Here we have a date or number of years very distinctly given. The number is 2300. Two thousand three hundred years.

This term must have its beginning, which if we can ascertain, will lead to the conclusion. And here, brethren, I may as well admit the truth of my incapacity to calculate upon these given numbers and dates. It is a gift, and a very choice one, but it is not given alike to all, and I am one of those to whom it is not imparted. But I have read very carefully and with real desire of gaining knowledge, some of the writings of those devoted men whose writings many of you have read also, and I am free to confess that the reckoning which they have instituted upon the above 2300 years (days) is to me not merely ingenious, but faithfully and wisely wrought. And I am the more persuaded of this from what I have read and heard as declared by holy ministers and learned writers in the old land,—with whom (with some at least) I have had personal and sweet communion. These things laid together, and my convictions are in favor of some very important result in spiritual affairs, about the time so calculated. 1843-4 is a point of time on which our students in prophecy lay great stress.

CONFERENCE IN NASHUA, N. H.—The brethren assembled in Conference, Feb. 25, and continued in session several days. Elder Cole, Kenworthy, Hasleton, Plummer, Miller, Preble and others were present, and took part in the discussions. Bro. Miller gave several lectures in the hall, to very crowded audiences. The mutual exposition of the visions of Daniel, and other exercises, were made very profitable to those who were in attendance.

As no very commodious place could be obtained for the lectures, to accommodate the anxious multitude, the brethren thought best to adjourn the lectures and Conference to a future time, and so closed up on Saturday, P. M., the 27th ult.

The course of the clergy, and leading men of Nashua, in closing the doors of their houses except on such conditions, the acceptance which would make a man a slave, is not much to be wondered at. What can we expect from those who are ignorant of the great things that we are proclaiming. But, they have not got through—this work will go on—it will be done, brethren, more thorough. It will cost the ministers more anxiety and toil to keep out the light—and then they wont keep it out. It will shine, and they will have to look right at it, yet. For the morning cometh for Nashua. Let Bro. Preble, who is in the front of the battle, be remembered and sustained.

EDITORS WAKING UP. Elder Marsh, of the Christian Palladium, published at Union Mills, N. Y.,

has recently listened to a course of lectures by Mr. Miller, on the Second Advent. He has been deeply impressed with the truth of the manner and time of Christ's coming. So much so, that he has come out in several editorials that are very creditable to him. Besides, he has published several articles from others on the subject. This has called forth the remonstrance of some of the friends of that paper. In reply to one of them, among other good things, he makes the following statements:

"It is but recently that I was opposed to this investigation. And why? because (like all with whom I am acquainted who object to the discussion) I had not investigated the point at issue." Again he very wisely remarks, that "No one should object to the investigation of this subject until he has made himself thoroughly acquainted with it."

He concludes by the following testimony relating to the fruits of the doctrine:

"Finally, though I may not fully believe a doctrine, I should not refuse to investigate it, when I have not seen nor heard of any evil fruits produced by it, but am told, and do know, that it destroys all sectarian distinctions, and unites its full believers in pure friendship; reclaims the backslider, searches out, and awakes to holy zeal the cold professor, and makes the sinner bow the pride of his heart, and cry for mercy at the hand of his expected Judge. "By their fruits shall ye know them," said our Savior. This is the rule by which we as a people have thus far been guided in matters of this kind; and I yet hold it too sacred to abandon now."

THE INSERTION OF AN IMPORTANT OMISSION IN THE MINUTES OF THE LOW-HAMPTON CONFERENCE.

BRO. HIMES:—There was a resolution with a short preamble, passed by the Conference held in this place last November, in substance as follows:—

"Whereas, It is charged upon the believers in the Second Advent near, that they are opposed to the benevolent objects of the day, such as the Mission and Bible causes, &c., which charge is believed by many to be true.—Therefore

"Resolved, That, so far from pleading guilty to the above charge, the very sentiments we entertain in regard to the coming of the Lord in his Kingdom "at hand," impress us, if possible, with a still deeper sense of the importance of such operations."

We are very greatly obliged to our respected correspondent for calling our attention to this omission, though at this late period. It was one of the most important items of the proceedings to us, and would not have been omitted by any means. But by some strange oversight, it seems to have been left out. It is too late now to say whether the secretary or printer were in fault. We hasten to make all the amends we can. As to the *carping* of our enemies about the opposition of the believers in the Advent near, to missionary institutions, &c., we dont care a straw. They must have something to *carp* about, and it may as well be that as any thing else. Our duty is plain; to proclaim the glad tidings to Zion; "behold, thy King cometh!" Till then let every society that can do good, do all in their power. Let no hands hang down, no knees be weak, no hearts be faint; but let all work with their might in the great moral vineyard.

LIGHT HOUSES.—A friend of ours, Capt. H., has just returned from a long tour, in visiting the principal light-houses in the U. S., to supply them with oil. Before he left Boston on his way south, he took a good stock of light from our office. And has thereby scattered the light along the entire coast. We trust many a weary voyager, by this light, will be guided into the port of life.

NESTORIANS IN PERSIA:—We learn that a Turkish army has recently attacked the Nestorians of the mountains, who are located west of the lovely valley and lake of Ooroowish—that there was much hard fighting—and it is feared, that this chivalrous people, who have so long preserved their independence, have finally been subjected.

PROF. WHEDON, of the Wesleyan University, in his reply to Rev. G. F. Cox, on the millennium, has devoted one entire chapter to an examination of Br. Litch's views of the Judgment and resurrection. All we wish to say now is, that *we yet survive the shock*, and that Bro. Whedon shall receive attention in due time. As both the Church Advocate, Journal and Zion's Herald, in which the attack has appeared, are foreclosed against a reply, we shall be thrown upon our own resources for a medium of redress. Both the Herald, Advocate, and Journal, more than intimate that this discussion must be curtailed in their columns; but we are thankful that we have a medium through which it can be fully discussed.

Let not our friends be disheartened by any thing which has yet appeared from the University.

BRO. MILLER has just given a series of lectures at Medford, Mass. to attentive and interested audiences.

REV. WM. H. BREWSTER, of Lowell, has been laboring for several weeks past, in the New-England Christian Advocate, to prove that Antiochus Epiphanes is the little horn of Daniel viii. and that the 2300 days of the 14th verse are 2300 evening and morning sacrifices taken away by that king.

The ground he takes is just Mr. Dowling's, and the answer to him is a sufficient answer to Bro. Brewster. He adopts the reading of Lowth on the 13th verse, "How long shall the vision last, the daily sacrifice be taken away, and the transgression of desolation continue to give both the sanctuary and host to be trodden under foot." He then forgets all the vision concerning which he inquires, except the little horn. But the vision includes Medo-Persia, Grecia, the division of Grecia and the little horn out of one of the four Grecian kingdoms. How long shall the vision, including all these powers, "last?" Not merely, "How long shall the daily sacrifice be taken away and the transgression of desolation continue?" His point is settled in another place, Dan. xii. From the time the daily shall be taken away and the abomination that maketh desolate set up, there shall be 1290 days. "Blessed is he that waiteth and cometh to the 1335 days."

But we absolutely deny the correctness of Lowth's translation of the text, and do it on good authority. The word "sacrifice" is not in the original, and Lowth knew it.

Will Bro. Brewster think of this?

CHRONOLOGY:—A correspondent writes us, making some inquiries respecting our chronology of the age of the world. He wishes particularly to know how we reconcile the discrepancy between the statement in 1 Kings, 6th chapter, that there were 480 years from the departure of the children of Israel from Egypt to the foundation of Solomon's temple, and our chronology which allows the items named in the books of Joshua and Judges? We reply, We suppose there is some mistake in the text, in the book of Kings, originating among some of the transcribers. This we think to be more reasonable, than to suppose the writers of Joshua and

Judges to have been mistaken in giving the items which make up the time; especially as their testimony is corroborated by Paul, Acts, xiii. 20, where he gives 450 years for the Judges, until the time of Samuel the prophet. We think these two testimonies better than one, and therefore adopt them.

MILLER'S LECTURES:—Lecture and Conference commenced in Worcester, the 12th inst, and will close the 20th.

Hartford, Ct. commences on the eve of the 22d, close the 31st inst. We shall go to N.Y. city about the middle of April. Notice hereafter. As yet we know not what will be done. But we mean to do our duty. The city must be moved. Judaism must be shaken. The fables of the spiritual millennium, now the idol of the church, must be swept away. The slumbering virgins must be awakened, and converted to God.

A SIGN:—The discussion alluded to, is conducted by some of the first men in Barnstable. Ed.

The Lyceum at Barnstable is about to discuss the question—"Do the signs of the times indicate the near approach of the Millennium?" After the learned disputants have decided the question, we should like to know the result. Those persons in this city who have established a newspaper in order to aid in bringing the world to an end in 1843, are also somewhat anxious about the result in Barnstable. *Yankee Nation.*

TO CORRESPONDENTS:—During the last year we have received a number of communications which we have been unable to publish; some of them are of such a character that they cannot now be of interest to the cause. Others are, and will be given. Brother Low's excellent article on the "Judgment" will be given early in our next volume. We shall commence an interesting series of articles from James A. Begg, of Glasgow, Scotland. A number of new writers are also to be enlisted. Eds.

NEW PUBLICATIONS.

REFUTATION OF DOWLING'S 'REPLY TO MILLER,' by J. Litch, of Boston.

THE GLORY OF THE LORD IN THE EARTH, a sermon, by Charles Fitch, of Haverhill.

THE "MIDNIGHT CRY," by L.D. Fleming, of Newark, N. J. New edition enlarged.

LETTERS, on the character of the Millennium, by G. F. Cox, of Portland, Me., with a preface by J. Litch.

LETTER TO EVERYBODY, by an English author, from the fourth London edition.

NOTICE.

The brethren who attended the Second Advent Conference, held at Colchester, Vt., are informed that Bro C. Greene was appointed Treasurer; and are requested to forward their subscriptions as soon as convenient to Colchester, Vt.

COMING OF THE LORD.

Oh! all ye saints that love your God,
Look up; behold Him near,
Soon He will come to be your judge,
But then you need not fear.

Look yonder in the eastern sky,
See your blest Savior come,
With thousand holy angels there,
To take his people home.

Methinks I hear that awful tramp
Sounding through earth and skies,

To call the dead, both small and great,
From their cold graves to rise.

Behold the millions of the dead
Rise from old ocean's wave:
Some have their portion there to dwell
With Him who died to save.

Others in awful terror stand,
Waiting their Judge to come,
And send them to that awful place
Which is their final doom.

Oh! glorious hour! oh, blessed day!
The Savior will appear,
To save us all from sin and death—
That day is surely near.

Oh! for a reconciling smile,
That beams on Jesus' face,
Which shines on all that heavenly choir,
In your celestial place.

There through eternity we'll rove,
With myriads bright and pure,
Who drink at Jesus' crystal fount
Of life forever sure. S. G. C.

Townsend, Jan. 26. 1842.

OBITUARY.

DIED.

In this city, March 8th, William B. eldest son of, Josiah and Sarah B. Litch, aged 4 years and two months.

A child into existence came,
A feeble, helpless, suffering frame;
It breathed below a little while,
Then vanished, like a tear—a smile,
That springs and falls—that peers and parts
The joy, the grief of loving hearts.
The grave receives the body dead,
Where all that live must lay their head:
Sinks then the soul to dust and gloom,
Worms and corruption in the tomb?
No!—in "the rainbow round the throne,"
Caught up to paradise it shone;
And still it shines, until the day,
When heaven and earth shall pass away.
And those that sleep in Jesus here,
With him in glory shall appear:
Then will that soul and body meet,
And when his jewels are complete,
'Midst countless millions, form a gem
In the Redeemer's diadem;
Wherewith, as thorns his brows once bound,
He for his sufferings shall be crowned,
Raised from the ignominious tree
To the right hand of Majesty,
Head over all created things,
The Lord of lords, the King of kings.

RECEIPTS FOR REPORTS & PUBLICATIONS.

Amount Brought over from Nov. 15th, 1841, \$496.04.
Receipts from Boston Conference. Nancy Gardner 1.00—Judith Robinson 25 cts.—Mary Smith 3.00—A. J. Woodbury 1.00—Nehemiah Holden 1.00—Friends 1.50—Lewis S. Rhoades 2.00—J. A. Chedel 3.00—A. Friend 50 cts.—E. G. Cutter 5.00—Mary Webster 50 cts.—Nathaniel Hamblin 3.00—B. L. White 1.00—Henry M. Garcelon 3.00—Abigail R. Brown 5.00—Abigail A. Brown 1.00—Ann R. Sumner 1.00—A. Friend 1.00—M. A. Earl 1.00—A. Friend 10 cts.—Samuel Palmer (Worcester, Mass.) 5.00—Eliza Hill 1.00—A. Friend 1.00—Mary D. Parker (Concord Mass.) 1.00—Elizabeth Lunt 5.00—Samuel S. Howe 20.00—Sophronia White 50 cts. Mary Stratton 2.00—A. Friend 10.00—Mrs. Troupe 25 cts.—Elizabeth Riley 2.00—Simeon Stearns 3.00—Paul Dudley 3.00—Samuel H. Nichols 1.00—Friends 2.37—Samuel Flagg 1.00—Stillman Lothrop 10.00—Samuel Cass 25 cts.—Hugh B. Louge 50 cts.—James Ball 68 cts.—Friend 25 cts.—Fanny Dewing 25 cts.—John Brown 2.00—Peter R. Winn 5.00—Charles A. Marsh 2.00—Amos Sweetser 10.00—William Collier 3.00—John S. Holt 3.00—Mary Tyler 50 cts.—E. Graves 20 cts.—Sarah S. Paul 2.00—Friend 2.00—Mr. Nant 5.00—Friend 3.00—Olive Phillips 5.00—Sister Loud 2.00—Josiah Hovey 5.00—E. Hovey 2.00—Mary Brigham 10.00—Josiah Seavey 5.00—A.

Temple 50 cts.—Joel Haley 2.00—Friend 1.00—Horace Clapp 50 cts.—A. G. Hamblin 10.00—Sarah Ellenwood 1.00—Friend 1.00—Sally Pelham 5.00—A. J. Fuller 5.00—Charles R. Ware 1.00—Charlotte Leonard 1.00—John Augustus 15.00—Rachael Cutter 1.00—Dorothy Cutter 1.00—M. Wood 1.00—Stillman Lothrop 5.00—J. V. Himes 100.00—Henry Plummer 15.00—Henry Vandine 5.00—S. J. Hamblin 5.00—John Evans 10.00—Priscilla Hayden 1.00—Andrew Simpson 3.00—Mark Gile 1.00—William Bartlett 1.00—Thomas Goodwin 2.00—George Kidder 1.00—Ephraim Philbrick 1.00—P. Dickinson 2.00—John Dowrey 2.00—James Tuttle 1.00—Friends 4.75—Mr. Gove, 2.00—David Hoyt, 10.00—Walter Russell, 10.00—Aurelia Wight, 5.00—Olive Hazen, 5.00—Solomon Jenness, 5.00—John Evans, 1.00—Friend, 2.00—Friend in Pomfret, Ct. in Jewelry, 5.55—Benj. P. Basset, 1.00—Stillman Lothrop, 10.00—Mary Conner, 25 cts. Total, \$930.19.

Report of the donations at the Dover Conference. Andrew Simpson paid 3.00—Mark Gile paid 1.00—William Bartlett paid 1.00—Thomas James Goodwin paid 2.00—George Kidder paid 1.00—Ephraim Philbrick paid 1.00—P. Dickinson, paid 2.00—D. J. Robinson 10.00—J. V. Himes paid 10.00—John Dowrey paid 2.00—Solomon Jenness 5.00—James Tuttle, paid 1.00—Samuel Allen, 1.00—Robert M. Ramman, 1.00—Joshua Whitus, 50 cts—John E. Sheafe, 1.00—Martha Mason, 50 cts.—Collection, paid 4.50—Friend, paid 25 cts. Total, \$47.75. Amount brought from above Report, 930.19.

Whole amount paid in, 977.94

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